

THE
SACRED BOOKS OF THE EAST

London
HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.

VINAYA TEXTS

TRANSLATED FROM THE PÂLI

BY

T. W. RHYS DAVIDS

AND

HERMANN OLDENBERG

PART III

THE KULLAVAGGA, IV—XII

Oxford

AT THE CLARENDON PRESS

1885

CONTENTS.

THE KULLAVAGGA.

Page

Fourth Khandhaka (The Settlement of Disputes among the Fraternity)	1
Fifth Khandhaka (On the Daily Life of the Bhikkhus) .	66
Sixth Khandhaka (On Dwellings and Furniture) . .	157
Seventh Khandhaka (Dissensions in the Order)	224
Eighth Khandhaka (Regulations as to the Duties of the Bhikkhus towards one another)	272
Ninth Khandhaka (On Exclusion from the Pâtimokkha Ceremony)	299
Tenth Khandhaka (On the Duties of Bhikkhunîs)	320
Eleventh Khandhaka (On the Council of Râgagaha) .	370
Twelfth Khandhaka (On the Council of Vesâlî)	386
Note on the Bhânavâras	415
Index of Subjects	421
Index of Proper Names	428
Index of Pâli Words explained or referred to in the Notes	433

Transliteration of Oriental Alphabets adopted for the Trans- lations of the Sacred Books of the East	441
---	-----

KULLAVAGGA.

FOURTH KHANDHAKA.

THE SETTLEMENT OF DISPUTES AMONG THE FRATERNITY.

1.

1. Now at that time the Blessed Buddha was dwelling at Sâvatthi, in the Ârâma of Anâthapindika. And at that time the *Khabbaggiya* Bhikkhus used to carry out the formal Acts—the *Tagganiya*, and the *Nissaya*, and the *Pabbâganiya*, and the *Paṭisâraṇiya*, and the *Ukkhepaniya*—against Bhikkhus who were not present.

Then those Bhikkhus who were modest were annoyed, murmured, and became indignant, saying, 'How can the *Khabbaggiya* Bhikkhus [act thus]¹?' And those Bhikkhus told the matter to the Blessed One.

'Is it true, O Bhikkhus, as they say, that the *Khabbaggiya* Bhikkhus carry out the (aforesaid)¹ formal Acts against Bhikkhus who are not present?'

'It is true, Lord!'

The Blessed Buddha rebuked them, saying, 'This is improper (&c., as in I, 1, 2, down to the end).'

And when he had thus rebuked them, and had

¹ The words above are repeated.

delivered a religious discourse, he addressed the Bhikkhus, and said : ' The formal Acts, O Bhikkhus, the *Tagganiya*-, the *Nissaya*-, the *Pabbâganiya*-, the *Paṭisâraṇiya*-, and the *Ukkhepaniya-kammas*, ought not to be carried out against Bhikkhus who are not present. Whosoever does so, shall be guilty of a *dukkata* offence.'

2.

1. The single Bhikkhu who speaks not in accordance with the right, the many who speak not in accordance with the right, the *Samgha* which speaks not in accordance with the right. The single Bhikkhu who speaks in accordance with the right, the many who speak in accordance with the right, the *Samgha* which speaks in accordance with the right¹.

Now (it may happen that) the one Bhikkhu who speaks not in accordance with the right may point out (the right course) to a single Bhikkhu who speaks in accordance with the right, or gives him to understand what it is², or urges him to see or consider the matter in that light³, or teaches him, or

¹ This short enumeration of the different categories occurring in the subsequent paragraphs is quite in the style of the *Abhidhamma* texts, in which such lists are accustomed to be called *mâtikâ*; compare the expression *mâtikâ-dharo* as applied to a learned Bhikkhu in the stock phrase at *Mahāvagga* X, 2, 1; *Kullavagga* I, 11; IV, 14, 25, &c.

² The *Samanta Pāsādikā* here says: *niggahāpetīti yathā so tam attham nigghāyati oloketi evam karoti*.

³ *Pekkheti anupekkhetīti yathā so tam attham pekkhati* & eva punappunañ ña pekkhati evam karoti. (*Samanta Pāsādikā*.)

instructs him, saying, 'This is the Dhamma, this the Vinaya, this the teaching of the Master. Accept this, and approve this.' If the dispute should be thus settled, it is settled contrary to the Dhamma, and with a mere counterfeit of the Vinaya rule of procedure (that cases of dispute must be settled before a duly constituted meeting of the *Samgha*, and in the presence of the accused person)¹.

[And in like manner, if he instruct the many, or the *Samgha*, who speak according to the right;—or if the many or the *Samgha* who speak not according to the right instruct the one, or the many, or the *Samgha* who speak according to the right;—then the dispute is settled contrary to the Dhamma (&c., as before).]

End of the nine cases in which the wrong
side decides.

3.

[This chapter is the contrary of the last; the cases put being those in which the three last members of

¹ *Sammukhâ-vinaya-paṭirûpakena*. The rule of procedure, called *Sammukhâ-vinaya*, hereafter rendered 'Proceeding in Presence,' is one of the seven modes of settling disputes already referred to in the closing chapter of the *Pâtimokkha* ('Vinaya Texts,' vol. i, p. 68), and is more fully described below in *Kullavagga* IV, 14, 16, and following sections.

It will be seen below, from §§ IV, 14, 27-30, that it is involved in, or rather is supposed to accompany, each of the other Proceedings mentioned in this chapter.

the mâtikâ in the first paragraph of chapter 2 instruct, &c., the three first members.]

End of the nine cases in which the right side decides.

4¹.

1. Now at that time the Blessed Buddha was staying at Râgagaha, in the Kalandaka Nivâpa, in the Bamboo Grove.

Now at that time the venerable Dabba the Mallian, who had realised Arahatsip when he was seven years old, had entered into possession of every (spiritual gift) which can be acquired by a disciple; there was nothing left that he ought still to do, nothing left that he ought to gather up of the fruit of his past labour². And when the venerable Dabba the Mallian had retired into solitude, and was sunk in thought, the following consideration presented itself to his mind: 'Arahatsip had I

¹ The whole of the following story of Dabba down to the end of section 9 (except the last sentence) recurs in the Sutta-vibhaṅga as the Introductory Story to the Eighth Samghâdisesa. The Samanta Pâsâdikâ has therefore no commentary upon it here, and the few extracts that we give from it are taken from the notes of that work on the corresponding passage in the Sutta-vibhaṅga. The stupidity of Udâyi, who once supplanted Dabba the Mallian in the performance of his duty as bhaddadesaka, forms the burthen of the Introductory Story to the Gâtaka on 'the Measure of Rice' (No. 5 in the Gâtaka book; 'Buddhist Birth Stories,' pp. 172 and following).

² On this phrase compare Mahâvagga V, 1, 21, and the verses at V, 1, 27.

acquired when I was seven years old. I have gained everything that a learner can reach to. There is nothing further left for me to do, nothing to gather up of the fruit of that which I have done. What service is it possible for me to render to the *Samgha*?' And it occurred to the venerable Dabba the Mallian: 'It would be a good thing for me to regulate the lodging-places for the *Samgha*, and to apportion the rations of food.'

2. And when, at eventide, the venerable Dabba the Mallian had arisen from his meditations, he went to the place where the Blessed One was; and when he had come there he saluted the Blessed One, and took his seat on one side; and when he was so seated the venerable Dabba the Mallian spake thus to the Blessed One:

'When I had retired, Lord, into solitude and was sunk in thought, the following consideration presented itself to my mind (&c., as before, down to) It would be a good thing for me to regulate the lodging-places for the *Samgha*, and to apportion the rations of food. I desire, Lord, [so to do].'

'Very good, Dabba. Do you then regulate the lodging-places for the *Samgha*, and apportion the rations of food!'

'It is well, Lord,' said the venerable Dabba the Mallian, accepting the word of the Blessed One.

3. And the Blessed One on that occasion and in that connection, when he had delivered a religious discourse, addressed the Bhikkhus, and said:

'Let then the *Samgha*, O Bhikkhus, appoint Dabba the Mallian as the regulator of lodging-places, and as the apportioner of rations. And thus, O Bhikkhus, should the appointment be made.'

‘First Dabba should be asked (whether he is willing to undertake the office). When he has been asked, some able and discreet Bhikkhu should lay the resolution before the *Samgha*, saying,

“Let the venerable *Samgha* hear me.

“If it be convenient to the *Samgha*, let the *Samgha* appoint Dabba the Mallian as regulator of lodging-places, and as apportioner of rations.

“This is the resolution (*ñatti*).

“Let the venerable *Samgha* hear me.

“The *Samgha* appoints the venerable Dabba the Mallian as regulator of lodging-places, and as apportioner of rations. Whosoever of the venerable ones agrees that Dabba should be so appointed, let him remain silent; whosoever does not agree, let him speak. The venerable Dabba is appointed by the *Samgha* as regulator of the lodging-places, and as apportioner of rations. The *Samgha* approves thereof. Therefore is it silent. Thus do I understand.”’

4. And the venerable Dabba the Mallian, being so chosen, appointed one lodging-place in the same place for the Bhikkhus who belonged to the same division. For those Bhikkhus who were repeaters of the Suttantas he appointed a lodging-place together, thinking, ‘They will be able to chant over the Suttantas to one another.’ For those Bhikkhus who were in charge of the Vinaya he appointed a lodging-place together, thinking, ‘They will be able to discuss the Vinaya one with another.’ For those Bhikkhus who were preachers of the Dhamma he appointed a lodging-place together, thinking, ‘They will be able to talk over the Dhamma one with another.’ For those Bhikkhus who were given to

meditation ¹ he appointed one lodging-place together, thinking, 'They will not disturb one another.' For those Bhikkhus who were wise in worldly lore, and abounding in bodily vigour ², he appointed one lodging-place together, thinking, 'These venerable ones, too, will thus remain settled according to their pleasure.' And for such Bhikkhus as came in late, for them he caught fire ³, and by the light of the flame thereof he pointed out to them a lodging-place.

So much so ⁴ that Bhikkhus of set purpose would come in late, thinking, 'We shall thus behold the power of the Iddhi of the venerable Dabba the Mallian.' And they went up to the venerable Dabba the Mallian, and said: 'Appoint us, O venerable Dabba, a lodging-place.'

And to them the venerable Dabba the Mallian would speak thus: 'Where do the venerable ones desire to rest? Where shall I appoint it?'

And they of set purpose would designate some place afar, saying, 'May the venerable Dabba appoint us a lodging-place on the Vulture's Peak; may the venerable one appoint us a lodging-place at the Robber's Cliff; may the venerable one appoint us a lodging-place at the Black Rock on the Isigili Passa; may the venerable one appoint us a lodging on the Vebhâra Passa; may the venerable one appoint us a lodging-place in the Sattapanni Cave; may the

¹ *Ghâyino* possibly used with the technical connotation of being addicted to the practice of the Four *Ghâna* meditations; but compare *Mahāvagga* I, 1, 3, 5, 7.

² See the comment as quoted by H. O.

³ Compare the use of *vegodhâtum samâpaggitvâ* at *Mahāvagga* I, 15, 4.

⁴ Compare *api ssu* at *Kullavagga* I, 9, 1.

venerable one appoint us a lodging-place in the mountain cave of the Snake's Pool in Sîta's Wood; may the venerable one appoint us a lodging-place in the Gomaṭa Grotto; may the venerable one appoint us a lodging-place in the cave of the Tinduka Tree; may the venerable one appoint us a lodging-place at the Tapoda Ghât; may the venerable one appoint us a lodging-place in the Tapoda Ârâma; may the venerable one appoint us a lodging-place in Givaka's Mango Grove; may the venerable one appoint us a lodging-place in the deer-park at Maddakukkhî.'

And the venerable Dabba the Mallian would burst into flame, and walk on in front of them with his finger burning, and they by the light thereof would follow close upon the venerable Dabba the Mallian. And the venerable Dabba the Mallian would appoint them a lodging-place, saying, 'This is the couch, and this the stool, and this the mat, and this the pillow, and this the privy place, and this the drinking-water¹, and this the water for washing, and this the staff², and this the form of (the result of) the consultation of the Saṃgha³, that at such and such a time are you to enter thereon, and at such and such a time are you to depart therefrom⁴.' And when the

¹ That *paribhoganiyam* does not mean drinking-water, as Childers renders it, is clear from VIII, 1, 2, where it is implied that it is to be used for washing feet. Our translation of Mahāvagga II, 20, 5 should be corrected accordingly.

² Compare below, VIII, 6, 3.

³ *Katika-saṃthānam*. Compare *Gāṭaka* I, 81, and Mahāvagga VIII, 32, and *Kullavagga* VIII, 1, 2.

⁴ That this is the correct rendering of this otherwise doubtful

venerable Dabba the Mallian had thus appointed unto them their lodging-place, he would return back again to the Bamboo Grove.

5. Now at that time the Bhikkhus who were followers of Mettiya and Bhummagaka¹ had been but recently received into the *Samgha*, and were wanting in merit, and such among the lodging-places appertaining to the *Samgha* as were inferior fell to their lot, and the inferior rations².

Now at that time the people of Râgagaha were desirous of presenting to the Thera Bhikkhus a wishing-gift³, to wit, ghee and oil and dainty bits⁴; while to the Bhikkhus who were followers of Mettiya and Bhummagaka they used to give an ordinary gift according to their ability, to wit, scraps of food and sour gruel with it⁵.

passage is clear from the closing words of VIII, 1, 2, where most of these phrases recur. In the text, for the last word *nikkhi-pitabbam* read *nikkhamitabbam*, as pointed out in the note at p. 363 of the edition of the text.

¹ These were two of the six leaders of the notorious *Khabbaggiya* Bhikkhus.

² Compare the 22nd *Nissaggiya*.

³ *Abhisamkhârikam*; that is, a gift by the giving of which the donor expressly wished that a particular result (as, for instance, that the donor should be re-born as a king or queen, or should enter the paths, or have opportunity to hear a Buddha preach) should be brought about by the normal effect of that good act in a future birth. There are not a few instances of such wishes, and of their fulfilment, recorded in various parts of the sacred literature.

⁴ *Uttaribhaṅgam*. See the passages quoted in the note on *Mahāvagga* VI, 14, 3. These three things are also mentioned together at VIII, 4, 4.

⁵ These expressions recur at *Gâtaka* I, 228. The *Samanta Pâsâdikâ* says merely *kaṇḍâgakan ti sakuntaka-bhattam*. *Bilanga-dutiyan ti kaṇḍika-dutyam*.

When they had returned from their receipt of alms, and had eaten their meal, they asked the Thera Bhikkhus, 'What did you get, Sirs, at the place of alms; what did you get?'

Some of the Theras answered, 'We had ghee, Sirs; we had oil; we had dainty bits.'

The Bhikkhus who were followers of Mettiya and Bhummagaka replied: 'We got nothing at all, Sirs; just an ordinary gift such as they could manage, scraps of food, and sour gruel with it.'

6. Now at that time a certain householder, possessed of good food¹, used to give a perpetual alms to the *Samgha*, a meal for four Bhikkhus. He with his wife and children used to stand at the place of alms and serve; and offer to some Bhikkhus boiled rice, and to some congey, and to some oil, and to some dainty bits.

Now at that time the meal for the Bhikkhus who were followers of Mettiya and Bhummagaka had been fixed for the morrow at the house of this prosperous householder. And the prosperous householder went to the *Ârâma* for some business or other, and went up to the place where the venerable Dabba the Mallian was. And when he had come there, he saluted the venerable Dabba the Mallian, and took his seat on one side. And him so seated did the venerable Dabba instruct, and arouse, and gladden, and incite with religious discourse.

And when the prosperous householder had thus been instructed, and aroused, and gladdened, and incited by the venerable Dabba the Mallian with

¹ The Samanta Pâsâdikâ says simply *kalyânam bhattam assâ ti kalyâna-bhattiko*.

religious discourse, he said to the venerable Dabba the Mallian: 'For whom, Sir, has the meal been appointed to-morrow at our house?'

'The meal has been appointed, my friend, at your house to-morrow for those Bhikkhus who are followers of Mettiya and Bhummagaka.'

Then the prosperous householder was ill-pleased, thinking, 'How can bad Bhikkhus enjoy themselves at our house?' And going home he gave command to the slave-girl: 'For those who come to-morrow for the meal, spread out the mats in the entrance hall¹, and serve them with scraps of food, and with sour gruel with it!'

'Even so, Sir!' said the slave-girl, accepting the word of the householder.

7. Then the Bhikkhus who were followers of Mettiya and Bhummagaka spake one to another: 'Yesterday a meal has been appointed for us at the house of the prosperous householder. To-morrow he, with his wife and children, will attend upon us at the place of alms, and serve us. And he will offer to some of us boiled rice, and to some congey, and to some oil, and to some dainty bits.' And through joy thereat they slept uneasily that night.

Then the Bhikkhus who were followers of Mettiya and Bhummagaka, having robed themselves in the early morning, went duly bowled and robed to the dwelling-place of the prosperous householder. And that slave-girl saw the Bhikkhus who were followers

¹ *Koṭṭhake*, which means the battlemented gateway which formed the entrance to an important house; and in which there was a room. See *Gāṭaka* I, 227.

of Mettiya and Bhummagaka approaching from afar; and spreading out the mats in the entrance hall, she said to them, 'Be seated, Sirs.'

And the Bhikkhus who were followers of Mettiya and Bhummagaka thought: 'For a certainty the meal cannot yet be ready, since we are told to take our seats in the entrance.'

Then the slave-girl coming up with scraps of food, and sour gruel with it, said to them, 'Eat, Sirs!'

'We, sister, are of those for whom perpetual meals are provided.'

'I know, Sirs, that you are so. But only yesterday I received command from the householder that for them who should come to-morrow for the meal I was to spread out the mats in the entrance hall, and serve them with scraps of food, and some gruel with it. Eat, Sirs!'

Then the Bhikkhus who were followers of Mettiya and Bhummagaka thought: 'It was yesterday that the householder, the prosperous one, came to the Ârâma to visit Dabba the Mallian. For a certainty the householder must have been set against us by Dabba the Mallian.' And through sorrow thereat they ate uneasily. And the Bhikkhus who were followers of Mettiya and Bhummagaka, when they had finished their meal, returned from the receipt of alms, went to the Ârâma, and laid aside their bowls and their robes, and sat down outside the porch of the Ârâma, squatting against their waist cloths¹,

¹ *Samghâti-pallatthikâya*. There is a misprint in the text (°ttikâya). On this curious expression, see below, V, 28, 2.

silent, and ashamed, with fallen hearts¹, and sunken faces, moody, and bewildered².

8. Now the Bhikkhuni Mettiyâ came up to the place where the Bhikkhus who were followers of Mettiya and Bhummagaka were : and when she had come there she said to them : ' My salutation to you, Sirs³ ! '

When she had so said the Bhikkhus who were followers of Mettiya and Bhummagaka did not speak to her. So a second time she said to them : ' My salutation to you, Sirs ! ' and they did not speak. And a third time she said to them : ' My salutation to you, Sirs ! ' Still the third time the Bhikkhus who were followers of Mettiya and Bhummagaka did not speak. And she said : ' Wherein have I offended you, Sirs ? Wherefore do you not speak to me ? '

' Are you then so indifferent⁴, sister, when we are tormented by Dabba the Mallian ? '

' But what can I do, Sirs ? '

¹ Pattakkhandhâ, which the Samanta Pâsâdikâ explains by patitakkhandhâ. Khandhâ here seems to mean ' faculties. ' Compare the use of Dhammâ in a similar connection at Mahâ-parinibbâna Sutta II, 32 = Mahâvagga V, 13, 9 ; and see Buddhaghosa's commentary on that passage, quoted by Rh. D. in ' Buddhist Suttas from the Pâli, ' p. 36.

² Appaṭibhânâ. Paṭibhânâṃ is the rapid suggestion of an idea in a case of doubt or difficulty, an illumination ; so that paṭibhânako, the man of ready wit, may be compared with upâyâkusalo, the man fertile in resource. ' Absent-minded ' would be an incorrect rendering ; they had no idea what to think or do, and the appearance of the nun on the scene (in the next paragraph) supplied the want. Till then they hesitated, drifted.

³ The following narrative, down to § 9, is repeated almost word for word in V, 20, only that the person there persuaded to bring the false accusation is different.

⁴ Aggahupekkhati. Compare Gâtaka I, 147.

‘If you like, sister, you could this very day make the Blessed One expel the venerable Dabba the Mallian.’

‘But what shall I do, Sirs? What is it that it is in my power to do?’

‘Come now, sister; do you go to the place where the Blessed One is, and when you have come there say as follows: “This, Lord, is neither fit nor proper that the very quarter of the heavens which should be safe, secure, and free from danger, that from that very quarter should come danger, calamity, and distress—that where one might expect a calm, one should meet a gale. Methinks the very water has taken fire. I have been defiled, Lord, by Dabba the Mallian!”’

‘Very well, Sirs!’ said the Bhikkhunī Mettiyā, accepting the word of the followers of Mettiya and Bhummagaka. And she went to the Blessed One [and spake even as she had been directed].

9. Then the Blessed One, on that occasion and in that connection, convened a meeting of the Saṃgha, and asked the venerable Dabba the Mallian:

‘Are you conscious¹, Dabba, of having done such a thing as this Bhikkhunī says?’

‘Even as my Lord, the Blessed One, knows me.’ [And a second and a third time the Blessed One asked the same question, and received the same reply.]

¹ Literally, ‘Do you recollect?’ But it is quite clear from the technical words at the cloſe of this section that the verb *sarati* had already acquired the secondary meaning ‘to be conscious of.’ The whole story is peculiarly valuable as illustrating the growth of the connotation of the verb and its allied meanings, and indirectly the origin and growth of the idea of ‘conscience’ which has played so great a part in theological and ethical speculation.

Then said the Blessed One: 'The Dabbas, O Dabba, do not thus repudiate¹. If you have done it, say so. If you have not done it, say you have not.'

'Since I was born, Lord, I cannot call to mind² that I have practised sexual intercourse even in a dream, much less when I was awake!'

And the Blessed One addressed the Bhikkhus, and said: 'Expel then, O Bhikkhus, the Bhikkhuni Mettiyâ, and examine those Bhikkhus about it.' And so saying he rose from his seat and entered into the Vihâra.

Then those Bhikkhus expelled the Bhikkhuni Mettiyâ. But the Bhikkhus who were followers of Mettiya and Bhummagaka said to those Bhikkhus: 'Do not, Sirs, expel the Bhikkhuni Mettiyâ. She has not committed any offence. She has been set on by us with angry and bitter intentions of causing his fall.'

'What then, Sirs? is it you who are thus harassing the venerable Dabba the Mallian with a groundless charge and breach of morality?'

'That is true, Sirs.'

Then those Bhikkhus who were moderate were indignant and annoyed and complained, saying, 'How can these Bhikkhus the followers of Mettiya and Bhummagaka harass the venerable Dabba the Mallian with a groundless charge of breach of

¹ That is, 'Men of character and standing such as yours, O Dabba, are not in the habit of repudiating a charge in so indirect a manner by adverting merely to their standing and known character.'

² Here the word used is *abhigânâmi*.

morality?' And they told the matter to the Blessed One.

'Is this true, O Bhikkhus?'

'It is true, Lord.'

Then he rebuked them, and when he had delivered a religious discourse, he addressed the Bhikkhus, and said :

'Let then the *Samgha* grant to Dabba the Mallian, whose conscience in respect of this matter is quite clear, the Proceeding for the consciously innocent¹.

10. 'And thus, O Bhikkhus, is it to be granted.

'Let that Dabba the Mallian go before the *Samgha*, and having arranged his robe over one shoulder, let him bow down at the feet of the senior Bhikkhus, and crouching down², let him stretch

¹ Dabbassa sati-vepulla-ppattassa sati-vinayam detu. The explanation of the compound sati-vepulla-ppatto given by Childers, though it rests on so good an authority as that of Vigesimha Mudaliar, cannot be right. He makes it mean 'a man of great intellectual development.' But sati must here refer to the fact that Dabba has been formally called upon to remember (sârîto) whether he did or did not commit the offence. And though the exact sense of the compound is subject to some doubt, the general sense of the clause must be very much as we have conjecturally rendered it. On this formal appeal to the conscience, or memory (sati), of a Bhikkhu charged with an offence, or supposed to have offended, see *Kullavagga* I, 2, and 5 at the end; and X, 20.

² Ukkuṭṭikam nisîditvâ. This verb does not mean 'to sit on the hams,' as rendered by Childers. The exact posture, unknown in Europe, is to crouch down on the feet (keeping both toes and heels on the ground) in such a way that the hams do not touch the ground, but come within an inch or two of it. Europeans find it very difficult to retain this posture for any length of time, but the natives of India find it easy, and it is regarded in the *Piṭakas* as a posture of humility.

forth his hands with the palms joined together, and let him say, "These Bhikkhus, Sirs, the followers of Mettiya and Bhummagaka, are harassing me by a groundless charge of breach of morality. But I, Sirs, in respect thereof have a clear conscience, and I ask the *Samgha* for the acquittal to be accorded to those who are conscious of innocence." Then some able and discreet Bhikkhu is thus to lay the resolution (*ñatti*) before the *Samgha*. "Let the venerable *Samgha* hear me. These Bhikkhus, Sirs, the followers of Mettiya and Bhummagaka, are harassing the venerable Dabba the Mallian with a groundless charge of a breach of morality, and the venerable Dabba the Mallian has in respect thereof a conscience that is clear, and asks the *Samgha* for the acquittal of those who are conscious of innocence. If the time is convenient to the *Samgha*, let the *Samgha* accord to the venerable Dabba the Mallian the acquittal of those who are conscious of innocence. This is the resolution. Let the venerable *Samgha* hear me. These Bhikkhus (&c., as before, down to) asks the *Samgha* for the acquittal of those who are conscious of innocence. The *Samgha* accords to the venerable Dabba the Mallian the acquittal of those who are consciously innocent. Whosoever of the venerable ones approves of the grant to Dabba the Mallian of the acquittal of those who are conscious of innocence, let him keep silence. Whosoever approves not thereof, let him speak. And a second time I say the same thing. And a third time I say the same thing. Let the venerable *Samgha* hear me. These Bhikkhus (&c., as before, down to) let him speak. The acquittal of those who are conscious of innocence has been

granted by the *Samgha* to Dabba the Mallian. The *Samgha* approves thereof. Therefore is it silent. Thus do I understand¹.”

11. ‘There are five things which make a grant of acquittal to those who are conscious of innocence to be according to law. The Bhikkhu must be innocent and without offence, others must have censured him, he must ask the *Samgha* for acquittal as being conscious of innocence, the *Samgha* must grant it, the *Samgha* must be duly held and duly constituted. These, O Bhikkhus, are the five things which make a grant of the acquittal of those who are conscious of innocence to be according to law.’

5².

1. Now at that time the Bhikkhu Gagga was insane and out of his mind; and by him, when so insane and out of his mind, many things unworthy of a *samāna* had been committed, as well in speech as in act³. The Bhikkhus warned the Bhikkhu Gagga of a fault so committed by him when insane and out of his mind, saying, ‘Does the venerable one call to

¹ This section is repeated below, chap. 14, § 27, with the necessary alterations for a general rule instead of a particular case.

² The particular decision given in this chapter for the particular case is elaborated in chap. 14, § 28 below into a general rule for every similar case.

³ Buddhaghosa explains this word as follows: ‘*Bhâsitaparikantan ti vâkâya bhâsitam kâyeṇa parikkantam parikkamētvâ katan ti attho.*’ The similar word *Parikantam*, which occurs in the *Sutta-vibhaṅga*, *Pârâgika* IV, 1, 2, in the sense of lacerated, is from the root *kr̥nt*.

mind that he has committed such and such an offence?’

He replied, ‘I, my friends, was insane and out of my mind. (No doubt) many things unworthy of a *samaṇa*, as well in speech as in act, may have been committed by me when so insane and out of my mind. But I do not recollect it. It was done by me by reason of my insanity.’

But though they received that answer from him¹, they warned him still, saying, ‘Does the venerable one call to mind that he has committed such and such an offence?’

‘Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, “How can those Bhikkhus warn the Bhikkhu Gagga . . . saying . . . such and such an offence?” And when he replies, “I, my friends, was insane . . . by reason of my insanity”—how can those Bhikkhus still warn him, saying . . . of such and such an offence?’

And those Bhikkhus told the matter to the Blessed One.

‘Is it true, O Bhikkhus, that those Bhikkhus (&c., as before, down to) such and such an offence?’

‘It is true, Lord.’

Then he rebuked them, and when he had delivered a religious discourse he addressed the Bhikkhus, and said:

‘Let then the *Samgha* grant to Gagga the

¹ *Nam* in the text is correct. It is identical with the *nam* so frequently found in Jain Prakrit; on which see Weber in his *Bhagavatī* ‘Abhandlungen der Berliner Akademie,’ 1865, pp. 422 and foll.

Bhikkhu who is now sane the dispensation for those who are no longer insane.

2. 'And thus, O Bhikkhus, should it be granted.

'Let that Bhikkhu Gagga [here follow the words of the formal request, of the resolution, and of the grant by decision of the *Samgha*, exactly in the same way as in the last case, chapter 4, § 10].'

6.

1. 'There are three cases, O Bhikkhus, in which grants of dispensation for those who are no longer insane are not valid : and three cases in which such grants are valid.

'What are the three cases in which grants of dispensation for those who are no longer insane are not valid ?

'In the first place, O Bhikkhus, in case a Bhikkhu have committed an offence : and in respect thereof either the *Samgha*, or a number of Bhikkhus, or a single Bhikkhu, warn him, saying, "Does the venerable one call to mind that he has been guilty of such and such an offence?" And he, notwithstanding that he does remember it, says, "I do not remember, Sirs, that I have been guilty of such and such an offence." Then if the *Samgha* grant him the dispensation of those who are no longer insane, that grant is not valid.

'Again, O Bhikkhus, in case a Bhikkhu (&c., as before, down to) And he, notwithstanding that he does remember it, says, "I remember it, Sirs, but as if in a dream." Then if the *Samgha* grant him

the dispensation of those who are no longer insane, that grant is not valid.

‘Again, O Bhikkhus, in case a Bhikkhu have committed an offence, and in respect thereof either the *Samgha*, or a number of Bhikkhus, or a single Bhikkhu, warn him, saying, “Does the venerable one call to mind that he has been guilty of such and such an offence?” And he, though he is not insane, acts in the (deceptive) way of an insane person¹, saying, “I act so, and you act so likewise. It beseems me, and it likewise beseems you.” Then if the *Samgha* grant him the dispensation of those who are no longer insane, that grant is not valid.

‘These are the three cases, O Bhikkhus, in which a grant of the dispensation for those who are no longer insane is not valid.

2. ‘What are the three cases in which grants of dispensation for those who are no longer insane are valid ?

‘In the first place, O Bhikkhus, in case a Bhikkhu be insane and out of his mind ; and by him, when so insane and out of his mind, many things unworthy of a *samāna* have been committed, as well in speech as in act. And either the *Samgha*, or a number of Bhikkhus, or a single Bhikkhu, warns him in respect thereof, saying, “Does the venerable one call to mind that he has committed such and such an offence?” And he really not remembering it, answers, “I do not remember, Sirs, that I have been guilty of such and such an offence.” Then if the *Samgha* grants him the dispensation for those who are no longer insane, that grant is valid.

¹ Ummattakālayam karoti, on which Buddhaghosa says nothing. The word recurs in the following section.

‘Again, O Bhikkhus, in case a Bhikkhu be insane and out of his mind (&c., as before, down to) And he, not really remembering it, answers, “I remember it, Sirs, but as if in a dream.” Then if the *Samgha* grants him the dispensation for those who are no longer insane, that grant is valid.

‘Again, O Bhikkhus, in case a Bhikkhu be insane and out of his mind (&c., as before, down to) “Does the venerable one call to mind that he has been guilty of such and such an offence?” And he, being still insane, acts in the way of an insane person, saying, “I act so, and you act so likewise. It beseems me, and it likewise beseems you.” Then if the *Samgha* (afterwards) grant him the dispensation for those who are no longer insane, that grant is valid.

‘These are the three cases, O Bhikkhus, in which the grant of the dispensation for those who are no longer insane is valid.’

7.

1. Now at that time the *Khabbaggiya* Bhikkhus carried out official acts against Bhikkhus who had not confessed themselves guilty—the *Tagganiya-kamma*, or the *Nissaya-kamma*, or the *Pabbâganiya-kamma*, or the *Patissâraṇiya-kamma*, or the *Ukkhepaniya-kamma*.

Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, ‘How can the *Khabbaggiya* Bhikkhus (&c., as before).’ And those Bhikkhus told the matter to the Blessed One.

‘Is it true, O Bhikkhus, that the *Khabbaggiya* Bhikkhus do so?’

‘It is true, Lord.’

Then he rebuked them, and when he had delivered a religious discourse, he addressed the Bhikkhus, and said:

‘No official act, O Bhikkhus,—whether the *Tagganiya-kamma*, or the *Nissaya-kamma*, or the *Pabbâganiya-kamma*, or the *Paṭisâraṇiya-kamma*, or the *Ukkhepaniya-kamma*,—is to be carried out against Bhikkhus who have not confessed themselves guilty¹. Whosoever does so, shall be guilty of a *dukkata* offence.’

8.

1. ‘Now, O Bhikkhus, an official act carried out against a Bhikkhu who has confessed himself guilty is invalid as follows, and is valid as follows. And how does such an official act become invalid? In case a Bhikkhu have committed a *Pârâgika* offence, and in respect thereof either the *Samgha*, or a number of Bhikkhus, or a single Bhikkhu warns him, saying, “The venerable one has been guilty of a *Pârâgika*.” And he replies thus, “I have not, Sirs, been guilty of a *Pârâgika*. I have been guilty of a *Samghâdisesa*.” And in respect thereof the *Samgha* deals with him for a *Samghâdisesa*. Then that official act is invalid.’

¹ The mode in which such a confession ought to be made is set out in full in IV, 14, 30-34.

[And so also if on being warned of any one of the seven offences¹ he confesses himself to be guilty of any one of the offences different from the one charged, then the official act is invalid.]

2. 'And when, O Bhikkhus, is such an official act valid? In case a Bhikkhu have committed a Pârâgika offence, and in respect thereof the Samgha, or a number of Bhikkhus, or a single Bhikkhu warns him, saying, "The venerable one has been guilty of a Pârâgika." And he replies, "Yea, Sirs, I have been guilty of a Pârâgika." And in respect thereof the Samgha deals with him for a Pârâgika. Then that official act is valid².'

[And so for each of the other offences mentioned in § 1, the whole of § 2 is repeated.]

9 3.

Now at that time the Bhikkhus in chapter (Samgha) assembled, since they became violent, quarrelsome, and disputatious, and kept on wounding one another with sharp words⁴, were unable

¹ The same, namely, as those in the list given at Mahâvagga IV, 16, 12, &c.

² In other words, if a Bhikkhu confesses an offence different from that with which he has been charged, the confession cannot be used against him even as regards a decision with respect to the offence confessed.

³ On this chapter, see further below, IV, 14, 16.

⁴ Aññamaññam mukhaisattîhi vitudantâ viharanti. Literally, 'with mouth-javelins.' Vitûdati, and not vitûdati as Childers gives, is the right spelling. So Fausböll reads at Gâtaka II, 185, 186.

to settle the disputed question (that was brought before them).

They told this matter to the Blessed One.

¹ 'I allow you, O Bhikkhus, to settle such a dispute by the vote of the majority. A Bhikkhu who shall be possessed of five qualifications shall be appointed as taker of the voting tickets—one who does not walk in partiality, one who does not walk in malice, one who does not walk in folly, one who does not walk in fear², one who knows what (votes) have been taken and what have not been taken.

' And thus shall he be appointed.

' First the Bhikkhu is to be requested (whether he will undertake the office). Then some able and discreet Bhikkhu is to bring the matter before the *Samgha*, saying,

“Let the venerable *Samgha* hear me. If the time seems meet to the *Samgha*, let the *Samgha* appoint a Bhikkhu of such and such a name as taker of the voting tickets.

“ This is the motion (*ñatti*).

“Let the venerable *Samgha* hear me. The *Samgha* appoints a Bhikkhu of such and such a name as taker of the tickets. Whosoever of the venerable ones approves of the Bhikkhu of such and such a name being appointed as taker of the

¹ From here to the end of the chapter recurs in IV, 14, 24.

² These are the qualifications always ascribed to one who rightly fills any judicial office, and are called the four *Agatis*. They are the especial attributes of a good king sitting as judge, and are mentioned elsewhere (*Samghâdisesa* XIII; *Mahāvagga* VIII, 5, 2; VIII, 6, 1; and below, VI, 11, 2) of other officials of the order with duties similar to those in the text.

tickets, let him keep silence. Whosoever approves not thereof, let him speak. The Bhikkhu of such and such a name is appointed by the *Saṅgha* as taker of the voting tickets. Therefore is it silent. Thus do I understand.’”

10¹.

1. ‘There are ten cases, O Bhikkhus, in which the taking of votes is invalid; and ten in which the taking of votes is valid.

‘Which are the ten in which the taking of votes is invalid? When the matter in dispute is trivial²—when the case has not run its course (that is, when the necessary preliminaries of submission to arbitration have not been carried out³)—when regarding the matter in dispute the Bhikkhus have not formally remembered, or been formally called upon to remember, the offence⁴—when the taker of votes⁵ knows that those whose opinions are not in accordance with the law will be in the majority,

¹ On this chapter, see further below, IV, 14, 24-26.

² *Oramattakam*. Compare the English law maxim, *De minimis non curat lex*.

³ Buddhaghosa says, *Na ka gatigatan ti dve tayo âvâse na gatam, tattha tatth’ eva vâ dvitikkhattum avinikkhattam*. See on these proceedings above.

⁴ Buddhaghosa says, *Na ka sarita-sâritan ti dvitikkhattum tehi bhikkhûhi sayam saritam va aññehi sântam vâ na hoti*.

⁵ *Gânâtî ti salâkam gâhento gânatî*. (S. P.)

or probably¹ may be in the majority—when he knows that the voting will result in a schism in the *Samgha*—when he is in doubt whether the voting will result in a schism in the *Samgha*—when the votes are irregularly given²—when all do not vote equally³—and when they do not vote in accordance with the view (which they really hold). These are the ten cases in which the voting is invalid⁴.

2. 'And which are the ten cases in which the voting is valid?'

[The ten cases are precisely the reverse of the other ten.]

11.

1. Now at that time the Bhikkhu Uvâ/a⁵, being examined in the midst of the *Samgha* with an offence, when he had denied then confessed it, when he had confessed it then denied it, made

¹ App eva nâma. That this phrase does not merely mean 'perhaps' is clear from its use in § 2.

² Adhammena *gan*hantî ti adhammavâdino *evam* mayam bahû bhavissâmâ ti dve dve salâkâyo *gan*hanti. (S P.)

³ On *vaggâ*, here = vi + agga, compare our note on the 21st Pâkittiya, and Kullavagga I, 2, 1. Buddhaghosa here says, *Vaggâ gan*hantî ti dve dhammavâdino *ekam* dhammavâdisalâkam *gan*hanti *evam* dhammavâdino na bahû bhavissantî ti maññamânâ.

⁴ With this chapter the 26th section of chapter 14 should be compared, where very curious means are inculcated for avoiding some of the votes here stated to be invalid.

⁵ In the Burmese MSS. the name of this monk is written Upavâla.

counter-charges¹, and spoke lies which he knew to be such².

Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, 'How can the Bhikkhu Uvâ/a do so?' And they told the matter to the Blessed One.

'Is it true, O Bhikkhus, as they say that the Bhikkhu [&c., as before].'

'It is true, Lord.'

Then he rebuked him, and when he had delivered a religious discourse he addressed the Bhikkhus, and said :

'Then, O Bhikkhus, let the *Samgha* carry out the Tassa-pâpiyyasikâ-kamma (the Proceeding in the case of the obstinately wrong)³.'

2. 'And thus, O Bhikkhus, is it to be carried out. In the first place the Bhikkhu Uvâ/a must have been warned; when he had been warned, he must have been called upon to remember (whether he has, or has not, consciously committed the offence); when he had been called upon to remember, he must have been caused (by being put on his trial with respect to the offence) to bring upon himself a new

¹ *Aññena aññam paṭikarati*. We follow Wijesimha Mudaliyar's interpretation of this phrase as given by Childers (s. v. tassa-pâpiyyasikâ).

² Chapter 14, section 29 below, is in fact an elaboration of this paragraph, giving instances of the kind of prevarication here intended to be referred to.

³ The exact meaning of the phrase is somewhat doubtful, owing to the ambiguity of the tassa. It should probably be analysed 'the proceeding against one who is more sinful (pâpiyo) than that (tassa);' that is, who adds sin to sin. Childers gives a long note on the Proceeding drawn by Wijesimha Mudaliyar from this chapter, but does not analyse the word.

offence (namely, of obstinacy or prevarication); when he has brought upon himself this new offence, some discreet and able Bhikkhu ought to lay the matter before the *Samgha*, saying,

“Let the venerable *Samgha* hear me. This Bhikkhu *Uvāḷa*, being examined in the midst of the *Samgha* with an offence, when he has denied it then confesses it, when he has confessed it then denies it, makes counter-charges, and speaks lies which he knows to be such. If the time seems meet to the *Samgha*, let the *Samgha* carry out the *Tassa-pāpiyyasikā-kamma* against the Bhikkhu *Uvāḷa*.

“This is the motion.

“Let the venerable *Samgha* hear me. This Bhikkhu *Uvāḷa* (&c., as before). The *Samgha* carries out the *Tassa-pāpiyyasikā-kamma* against *Uvāḷa* the Bhikkhu. Whosoever of the venerable ones approves of the *Tassa-pāpiyyasikā-kamma* being carried out against *Uvāḷa* the Bhikkhu, let him keep silence. Whosoever approves not thereof, let him speak.

“A second time I say the same thing. This Bhikkhu *Uvāḷa* (&c., as before, down to) let him speak. A third time I say the same thing (&c., as before, down to) let him speak.

“The *Tassa-pāpiyyasikā-kamma* has been carried out by the *Samgha* against *Uvāḷa* the Bhikkhu. Therefore is it silent. Thus do I understand¹.”

¹ This *Kammavāḷā* is precisely the same as is laid down in *Kullavagga* I, 1, 4, &c. in the case of all the other penal *Kamma*s.

12.

1. 'There are five things, O Bhikkhus, which are necessary to the valid carrying out of the Tassa-pâpiyyasikâ-kamma. To wit—he is impure, he is shameless—a censure has been set on foot against him¹—the Samgha carries out the Kamma—it carries it out lawfully, and in a full quorum.

2. 'There are three things, O Bhikkhus, by which, when a Tassa-pâpiyyasikâ-kamma is characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has not been carried out in a full assembly of properly qualified persons, according to law and justice, and in the presence of the litigant parties—when it has been carried out without the accused person having been heard—when it has been carried out without the accused person having confessed himself guilty.

'These are the three things, O Bhikkhus, by which, when a Tassa-pâpiyyasikâ-kamma is characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled.

'There are three things by which (and as in last paragraph) it is in accordance with the Dhamma, and in accordance with the Vinaya, and easy to be settled; (that is to say), when it has been [&c., the rest of this paragraph is the reverse of the last]².'

¹ Compare the use of anuvâdo in *Kullavagga* I, 5.

² These paragraphs exactly correspond to paragraphs at *Kullavagga* I, 2. It is probably merely owing to this repetition that it is here also prescribed that the accused person must confess

3. [This paragraph exactly corresponds to *Kulla-vāga* I, 4, paragraph 1, as to the three cases in which the *Samgha*, if it likes, may carry out the *Tassa-pāpiyyasikā-kamma* against a *Bhikkhu*.]

4. [In this paragraph the 'right conduct' for a *Bhikkhu* who has been subjected to this *Kamma* is laid down precisely as in I, 5 for a *Bhikkhu* subjected to the *Tagganiya-kamma*.]

Then the *Samgha* carried out the *Tassa-pāpiyyasikā-kamma* against *Uvāḷa* the *Bhikkhu*.

13¹.

1. Now at that time, while the *Bhikkhus* were continuing in quarrels, strifes, and disputes, they had been guilty of many things unworthy of a *Samana*, as well in word as in deed, and it occurred to the *Bhikkhus*, 'Whilst we were continuing, &c. . . . we have been guilty, &c. . . . as well in word as in deed. If we now deal one with another for those offences, it may happen that that proceeding may result in harshness, in ill-feeling, in divisions. How now should we manage?'

And they told the matter to the Blessed One.

'In case, O *Bhikkhus*, whilst the *Bhikkhus* are continuing, &c. . . . they are guilty, &c. . . . as well in word as in deed. And it occurs to them, "Whilst we were continuing, &c. . . . we have been guilty, &c. . . . If we now deal, &c. . . . How now shall

himself guilty, as it must be evident from the Introductory Story, that he will not do so.

¹ The whole of this chapter recurs below, IV, 14, 33.

we manage?" I enjoin upon you, O Bhikkhus, to settle a matter of this kind by *Tinavatthâra*ka (the Covering over as with grass)¹.

2. 'And thus, O Bhikkhus, is it to be settled. All are to meet together in one spot. When they have met together some able and discreet Bhikkhu is to bring the matter before the *Samgha*, saying,

"Let the venerable *Samgha* hear me. While we were continuing, &c. . . . we have been guilty, &c. . . . as well in word as in deed. And it occurred to us (&c., down to) If we now deal one with another, &c. . . . it may result in harshness, in ill-feeling, in divisions. If the time seems meet to the *Samgha*, let the *Samgha* settle this matter by the Covering over as with grass—except only as regards serious offences², and as regards those things in which the laity have been concerned."

'Then some discreet and able Bhikkhu among those Bhikkhus who belong to the one party is to bring the matter before his own party, saying,

"May the venerable ones hear me. While we were continuing, &c. . . . we have been guilty, &c. . . . as well in word as in deed. And it occurred to us, &c. . . . (down to) in divisions. If the time seems meet to you, venerable Sirs, I would confess in the midst of the *Samgha*, both on your behalf, venerable Sirs, and on my own behalf, both such offence as is yours, venerable Sirs, and such offence

¹ Buddhaghosa's commentary on this expression will be found in the notes to H. O.'s edition of the text, pp. 313, 314.

² Buddhaghosa (H. O. loc. cit.) explains this as meaning either *Pârâgika* or *Samghâdisesa* offences. So also he explains *Duṭṭhullâ āpatti* at *Mahāvagga* X, 5, 4.

as is mine own, to the end that it may be covered over as with grass, except only as regards serious offences, and as regards those things in which the laity have been concerned."

'And some discreet and able Bhikkhu among the Bhikkhus belonging to the other party is to bring the matter before his own party, saying, "May the venerable ones hear me [&c., as before in the last paragraph, down to the end]."

'Then the discreet and able Bhikkhu among the Bhikkhus belonging to the one party is to bring the matter before the *Samgha*, saying, "May the venerable *Samgha* hear me. While we (&c., as before, down to) in divisions. If the time seems meet to the *Samgha*, I would confess¹ in the midst of the *Samgha*, both on behalf of these venerable ones and on my own behalf, both such offence as is theirs and such offence as is mine own, to the end that it may be covered over as with grass, except only as regards serious offences, and as regards those things in which the laity have been concerned. This is the motion (*ñatti*). May the venerable *Samgha* hear me. While we (&c., as before, down to) in divisions. I confess (&c., as before, down to) in which the laity have been concerned. Whosoever of the venerable ones approves of the confession of these our offences, to the end that they may so be covered over as with grass, except as before mentioned, let him keep silence. Whosoever approves not thereof, let him speak. These our offences are confessed in the midst of the *Samgha*, to the end that they may be covered over as with grass, except

¹ *Deseyyam*. Compare IV, 14, 33, at the end.

as before mentioned. The *Samgha* approves thereof. Therefore is it silent. Thus do I understand.”

‘And the discreet and able Bhikkhu among the Bhikkhus belonging to the other party is to bring the matter before the *Samgha*, saying, “Let the venerable *Samgha* hear me (&c., as before in the last paragraph, down to the end).”

‘Then thus, O Bhikkhus, those Bhikkhus are absolved of those offences, except as regards serious offences, and as regards those things in which the laity have been concerned, and except also as regards those who express their disapproval of the proceedings, or who are not present at them¹.’

14.

1. Now at that time Bhikkhus had disputes with Bhikkhus, and Bhikkhunīs with Bhikkhus. And the Bhikkhu *Khanna*², forcing his way (into the apartments) of the Bhikkhunīs³, took the part of the Bhikkhunīs and disputed with the Bhikkhus.

¹ On these phrases Buddhaghosa has the following note: *Dittihāvikamman ti ye pana na me tam khamatī ti aññamaññā dittihāvikammam karonti tehi vā saddhim āpattim āpaggitvā pi, tattha anāgatā āgantvā vā khandam datvā parivenādisu nisinnā, te āpattihi na vutthahanti.* This is more an exegesis on the rule than an explanation of the words *Dittihāvikammam ihapetvā*, the exact meaning of which remains doubtful. The literal rendering would be ‘except as regards the manifestation of opinion.’

² It was with reference to this conduct of *Khanna* that the Buddha is stated in the Mahā-parinibbāna Sutta VI, 4 to have imposed a penalty upon him. He is also mentioned above, I, 25-31, and below, XI, 1, 12-14.

³ Compare the 16th and 43rd Pāṭiṭṭiyas. Buddhaghosa says here, *Bhikkhunīnam anupakhaggā ti bhikkhunīnam anto-pavisitvā.*

Those Bhikkhus who were moderate were indignant, &c. . . . told the Blessed One, &c. . . . he addressed the Bhikkhus, and said :

2. 'There are, O Bhikkhus, the following four kinds of legal questions that require formal settlement by the *Samgha* ; (that is to say), legal questions arising out of disputes, legal questions arising out of censure, legal questions arising out of offences, legal questions arising out of business ¹.

'Among these, what is a legal question arising out of dispute ? This, O Bhikkhus, is when Bhikkhus dispute, saying, "This is Dhamma," or "This is not Dhamma," or "This is Vinaya," or "This is not Vinaya," or "This is taught and spoken by the Tathâgata," or "This is not taught nor spoken by the Tathâgata," or "This has been practised by the Tathâgata," or "This has not been practised by the Tathâgata," or "This has been ordained by the Tathâgata," or "This has not been ordained by the Tathâgata," or "This is an offence," or "This is not an offence," or "This is a slight offence," or "This is a grievous offence," or "This is an offence which can be done away," or "This is an offence which cannot be done away ²," or "This is a most grave offence," or "This is not a most grave

¹ The various ways of settling these four kinds of legal questions are recapitulated in §§ 27-34 of this chapter.

² *Sâvasesâ-anavasesâ-âpatti*. The *Parivâra* IX, 1, 10 says, *Yâ sâ âpatti anavasesâ sâ âpatti na katamena adhikarâmena na katamamhi ñhâne na katamena samathena sammati*. It is practically equivalent therefore to *Pârâgikâ*. Those offences which can be done away, but only by the *Samgha*, are called accordingly in the Buddhist Sanskrit *Samghâvasesha*, which corresponds to the Pâli *Samghâdisesa*. The translation and note at *Mahâvagga* X, 2, 4 should be altered accordingly.

offence." Whatsoever quarrel, strife, controversy, difference of opinion, contradiction, opposition, cantankerousness¹, or contention there may be on such a matter, this is called a legal question arising out of dispute.

‘And among these, which is a legal question arising out of censure? This, O Bhikkhus, is when Bhikkhus charge a Bhikkhu with a fault of morality, or of conduct, or of opinion, or of means of livelihood. Whatsoever charge, censure, incrimination², admonition², candid opinion³, making of excuses⁴ for a person, or making fun of him, there may be, that is called a legal question arising out of censure.

‘And among these, what is a legal question arising out of offence? The five groups of offences⁵ are subjects of legal questions of offences, and the seven groups of offences⁶ are subjects of legal questions of offence. This is what is called a legal question arising out of offence.

‘And among these, what is a legal question of business? Whatsoever is to the *Samgha* a matter which ought to be done, an obligation, a matter for which leave ought to be formally asked, the pro-

¹ *Vipaṭṭatāya vohāro ti kitta-dukkhathāya vohāro pharusa-vākanan ti attho* (S. P.).

² *Anullapanā anubhananā ti ubhayam anuvadana-vevaṇamattam eva* (S. P.).

³ *Anusampavankatā ti punappunam kāya-kittam vāḷāhi tatth’ eva sampavankatā anuvadanabhāvo ti attho* (S. P.).

⁴ *Abbhassahanatā ti kasmā evam na upavadiṣāmi upavadiṣāmi yevā ti ussāham katvā anuvadanā* (S. P.).

⁵ That is to say, *Pârâṅgika*, *Samghâdisesa*, *Pâḷittiya*, *Pâḷidesaniya*, and *Dukkâḷa*, as below, in IV, 14, 14; IX, 3, 3.

⁶ That is to say, the five mentioned in the last note, and besides them, *Thullaṅkaya* and *Dubbhâsita*.

posal of a resolution¹, the proceeding by *ñattidutiya-kamma*², or by *ñatti-katuttha-kamma*², that is called a legal question of business.

3. 'What is that which gives rise to a legal question of dispute? There are six causes of dispute that give rise to legal questions of dispute. And there are three causes of wrong-doing that give rise to legal questions of dispute, and three causes of right-doing that give rise to legal questions of dispute. And which are these six?

'In the first place, O Bhikkhus, there is the Bhikkhu who is angry, and who bears enmity in his heart. Whatsoever Bhikkhu, O Bhikkhus, is such an angry man bearing enmity in his heart, he remains without reverence for, and without delight in the Teacher, the Dhamma, and the *Samgha*, and does not fulfil all the duties of a disciple. And whatsoever Bhikkhu, O Bhikkhus, remains without reverence for, and without delight in the Teacher, the Dhamma, and the *Samgha*, and does not fulfil all the duties of a disciple, he causes disputes to arise in the *Samgha*, and such a dispute becomes a cause

¹ *Apalokana-kamman ti-âdi pana tass' eva pabheda-vakanam. Tattha apalokana-kammam nâma sîmatthakam samgham sôdhetvâ khandârahânam khandam âharitvâ samaggassa anumatiyâ tikkhattum sâvetvâ kâtabba-kammam* (S. P.).

² See our note at Mahâvagga I, 28, 3. The Samanta Pâsâdikâ here says, *ñattidutiya-kammam pana apaloketvâ kattabbam pi atthi akattabbam pi atthi. Tattha sîmasammuti sîmasamûhananâ kathinadânam kathinubbhâro kûlavatthudesanâ vihâravatthudesanâ 'ti imâni kâ kammâni garukâni apaloketvâ kâtu na vañati, ñattidutiya-kammavâkam sâvetvâ 'va kâtabbâni, avasesâ terasa sammutiyo senâsanagâñhakamataka (? patta) kîvaradânâti(°di°?) sammutiyo kâ 'ti evaûpâni lahukakammâni apaloketvâ pi kâtu vañanti.*

of woe, and of want, and of disaster to the great multitudes, of woe and of want to gods and men. If you, therefore, O Bhikkhus, perceive such a one, a root of disputes both internal and external, do you exert yourselves, O Bhikkhus, to put away from you so evil a person, the root of those disputes. If you perceive, O Bhikkhus, no such person, take pains lest any such evil root of disputes should thereafter arise among you. Thus will so evil a root of disputes be put away from you, and thus will no such evil person, the root of disputes, arise hereafter among you.

‘Again, O Bhikkhus, there is the Bhikkhu, who is a hypocrite¹, and who hides his faults; who is envious and jealous; who is crafty and treacherous; who has sinful desires and false beliefs; who is tarnished by love of worldly gain, devoted to getting and taking, for whom to renounce a thing is hard. Whatsoever Bhikkhu, O Bhikkhus, is thus a hypocrite, who hides his faults, he remains [&c., as before, the whole of the last paragraph down to the end being repeated in each of the cases here enumerated].

4. ‘And which are the three causes of wrong-doing which give rise to legal questions of dispute?’

‘Herein, O Bhikkhus, men of greedy mind are given to dispute, men of evil mind are given to dispute, men of foolish mind are given to dispute, saying, “This is Dhamma,” or “This is not Dhamma” [&c., as before, in § 2, down to] or “This is not a

¹ Palâsî; no doubt connected with the primary meaning of the word ‘leaf,’ as is also its use in the sense of ‘covering, lining,’ in *eka-palâsikâ upâhanâ* at *Mahāvagga* V, 1, 29. The expression forms the subject of *Puggala* II, 2. See also *Gâtaka* III, 259.

most grave offence." These are the three causes of wrong-doing which give rise to legal questions of dispute.

'And which are the three causes of right-doing which give rise to legal questions of dispute ?

'In the first place, O Bhikkhus, men not of greedy mind [&c., as in the last paragraph, inserting the word "not"].

5. 'And what is that, O Bhikkhus, which gives rise to legal questions of censure? There are six causes of censure that give rise to legal questions of censure. And there are three causes of wrong-doing that give rise to legal questions of censure. And there are three causes of right-doing that give rise to legal questions of censure. And the body gives rise to legal questions of censure, and speech gives rise to legal questions of censure.'

[The six are word for word the same as in the last section, reading 'censure' for 'dispute.']

'And which are the three causes of wrong-doing that give rise to legal questions of censure ?

'Herein, O Bhikkhus, men of greedy mind are given to censure, men of evil mind are given to censure, men of foolish mind are given to censure, accusing others of breaches of morality, or of behaviour, or of error in doctrine, or of adopting a wrong means of livelihood. These are the three causes of wrong-doing that give rise to legal questions of censure.'

[There follow the three causes of right-doing, reading 'men not of greedy mind,' &c., as before, end of § 4.]

'And how does the body give rise to legal questions of censure? In case a man be ill-favoured,

or ugly, or a dwarf¹, or diseased, or blind of one eye, or lame, or humpbacked, or crippled, people find fault with him on that account. This is how the body gives rise to legal questions of censure.

‘And how does speech give rise to legal questions of censure? In case a man have a bad voice, or be indistinct, or harsh in speech², then people find fault with him on that account. This is how speech gives rise to legal questions of censure.

6. ‘And what is it that gives rise to legal questions of offence? There are six origins of offence that give rise to legal questions of offence. There is an offence that originates in deed, but not in word nor in thought. There is an offence that originates in word, but not in deed nor in thought. There is an offence that originates in deed and in word, but not in thought. There is an offence that originates in deed and in thought, but not in word. There is an offence that originates in word and in thought, but not in deed. There is an offence that originates in deed and in word and in thought. These are the six (&c.)

7. ‘And what is that which gives rise to legal questions of business? There is one thing that gives rise to legal questions of business, that is to say, the *Samgha*.

¹ Buddhaghosa has no explanation of these terms here, but on *Anguttara Nikāya* III, 2, 3, where the whole list recurs, he says (as Dr. Morris is good enough to inform us) that *oko/imako* is equal to *lakun/ako*; and the same explanation is given by the commentary on *Puggala* IV, 19. Compare the use in English of ‘a mere dot of a man,’ in a similar sense.

² These three epithets of the voice are no doubt intended to be the opposites of the three in *Mahāvagga* V, 13, 9.

8. 'Legal questions of dispute. Right. Wrong. Undetermined¹.

'A legal question arising out of dispute may be right, and it may be wrong, and it may be undetermined. Of these, which is the legal question arising out of dispute which is right?

'In case, O Bhikkhus, the Bhikkhu of right mind discuss, saying, "This is the Dhamma," or "This is not the Dhamma" (&c., as before, in § 2, down to) or "This is not a most grave offence." Whatsoever quarrel, strife, contention, difference of opinion, contradiction, opposition, cantankerousness, or contention there may be in such a discussion is called a legal question arising out of dispute that is right.'

[And so when the Bhikkhus have a wrong mind, or an undetermined mind, the legal question arising out of such dispute is respectively a legal question arising out of dispute that is wrong or undetermined.]

9. 'Legal questions of censure. Right. Wrong. Undetermined.'

[It may be either of the three, according as the Bhikkhus censuring (as in § 5) have a right, wrong, or an undetermined mind. The form of the paragraph corresponds to § 8 throughout.]

10. 'Legal questions of offence. Right. Wrong. Undetermined.'

'There may be a legal question whether an offence is wrong, and there may be a legal question

¹ We have already pointed out (above, IV, 1, 2) that this mode of the commencement of a discussion by setting out a list of the points to be discussed and compared is found also in some of the Abhidhamma books. There it was only the objects themselves, here we have all the predicates which it is proposed to apply (as in § 8), or to declare inapplicable to the object (as in § 10), which are set out, but the principle is the same.

whether an offence is undetermined. There is no legal question whether an offence be right.

‘Of these, which is a legal question whether an offence be wrong? Whatsoever transgression be committed knowingly, consciously, and deliberately, this is called a legal question whether an offence be wrong.

‘And of these, which is a legal question whether an offence be undetermined? Whatsoever transgression be committed not knowingly, not consciously, not deliberately, this is called a legal question whether an offence be undetermined.

11. ‘Legal questions of business. Right. Wrong. Undetermined.’

[It may be all three, according as the Bhikkhus performing the business specified, as in § 2, are right-minded, wrong-minded, or of undetermined mind. The form of the paragraph as in § 8 throughout.]

12. ‘Disputes, legal questions arising out of disputes. Dispute which is no legal question. Legal question which is no dispute. Matter which is both legal question and dispute.

‘There may be a dispute which is a legal question of dispute. There may be a dispute which is no legal question. There may be such a legal question which is no dispute. There may be such a legal question and also a dispute.

‘Of these, which is the dispute which is a legal question of dispute requiring formal settlement? In case Bhikkhus discuss, saying, “This is Dhamma” [&c., as before, in § 2], or “This is not a most grave offence.” Whatsoever quarrel, strife [&c., as in § 2] there may be on such a matter is a dispute which is a legal question of dispute requiring formal settlement.

‘And of these, which is a dispute which is not a legal question requiring formal settlement? When a mother disputes with her son, or a son with his mother, or a father with his son, or a son with his father, or a brother with a brother, or a brother with a sister, or a sister with a brother, or a friend with a friend. Such a dispute is not a legal question requiring formal settlement by the *Samgha*.

‘And of these, which is a legal question that is not a dispute? A legal question of censure, or a legal question of offence, or a legal question of business. This is a legal question which is not a dispute.

‘And of these, which is a legal question requiring formal settlement which is also a dispute? A legal question of dispute that requires formal settlement by the *Samgha* is both such a legal question and also a dispute.’

13. [The same distinction drawn between censure, and a legal question of censure requiring formal settlement.]

14. ‘Offence. Legal question arising out of an offence. Offence which is not subject of a legal question. Legal question and no offence. Legal question and offence too.

‘There may be an offence which is subject of a legal question of offence. There may be an offence and no legal question. There may be legal question and no offence. There may be legal question and offence too.

‘Of these, which is the offence which may be subject of a legal question? The five groups of offences are subjects of legal questions of offence; the seven groups of offences are subjects of legal questions of offence. These are offences which may be subject of a legal question.

‘And of these, which is an offence (Âpatti) which is not subject of a legal question? Conversion, higher attainment (sot-âpatti, sam-âpatti), these are âpattis which are not subjects of a legal question¹. These are âpattis not subjects of a legal question.

‘And of these, what is the legal question where there is no offence? A legal question of official duty, a legal question of censure, a legal question of dispute. These are legal questions where there may be no offence.

‘And of these, which is the case in which there is both a legal question and an offence too? A legal question regarding an offence is a case in which there is both a legal question and an offence too.

15. ‘Official duty which is subject of a legal question of business. Duty and no legal question. Legal question and no duty. Legal question and duty too.

‘There may be [each of these four].

‘Of these, which is official duty which is subject of a legal question? Whatsoever is to the Samgha a thing which ought to be done, an obligation, a matter for which leave ought to be formally asked, the proposal of a resolution, the proceeding by ñatti-dutiya-kamma, or by ñatti-katuttha-kamma, that is official duty which may be the subject of a legal question of business.

¹ This is merely a play upon words. Âpatti is literally ‘attainment to.’ Standing alone it is always used with the connotation of ‘attainment to guilt, sin, offence,’ so that its etymological meaning is always lost sight of. Sotâpatti is the ‘attainment to,’ the ‘entering upon’ the stream, that is, the course of the Excellent Way. The Samâpattis, literally, ‘complete, or higher, attainments,’ are eight successive states of ecstatic insight or meditation practised by Arahats and other men of advanced spiritual culture. The question stated is in fact a riddle, like so many of the questions stated in the Parivâra and the Puggala-paññatti.

‘And of these, which is the official duty which is not subject of legal question? The duties of an *âkariya*, of an *upagghâya*, of a fellow pupil under the same *upagghâya* or *âkariya*, that is business, but not subject of a legal question of business.

‘And of these, which is a legal question but not official duty? A legal question arising out of dispute, a legal question arising out of censure, a legal question arising out of offence. This is a legal question of business, but not official duty.

‘And of these, which is both legal question and official duty too? A legal question arising out of official business is both legal question of business and official duty too¹.

16. ‘But by what kind of settlements is a legal question arising out of dispute brought to settlement? By two kinds of settlement, by the Proceeding in presence², and by the Proceeding by majority of the *Samgha*³.

‘If one should ask, “Can it be that a legal question arising out of dispute without recourse having been had to the one mode of settlement—to wit, the Proceeding by majority of the *Samgha*—can it be that it may be settled by the other mode of settlement, to wit, by the Proceeding in presence?” He should be told “Yes, it can.” (If he should say), “How may that be?” the answer should be as follows: “In

¹ Here again the whole section depends upon a play upon the various meanings of the word *kikāma*. In the technical phrase *kikādhikaranam*, the word means solely the business or the agenda at the formal meetings of the *Samgha* (compare above, § 7). In the problems or riddles of this section its more common meaning of ‘duty’ is brought into play.

² *Sammukhâ-vinayena*. See above, chapter 2.

³ *Yebhuyyasikena*. See above, chapter 9.

the case when the Bhikkhus dispute, saying, 'This is the Dhamma,' or 'This is not the Dhamma' (&c., as before, in § 2, down to), or 'This is not a most grave offence.' If, O Bhikkhus, those Bhikkhus, are able to settle their own dispute, that is called, O Bhikkhus, the settlement of the dispute.

'¹ And how has it been settled? By the Proceeding in presence.

'And what must there be in such a Proceeding in presence? There must be the presence of the *Samgha*, the presence of the Dhamma, the presence of the Vinaya, and the presence of the particular person.

'And therein, what is the presence of the *Samgha*? As many Bhikkhus as are capable of taking part in the proceeding², they must be present. The formal consent must be produced of those who are in a fit state to convey their consent³. Those who are present must have lodged no objection (against any one of them taking part in the proceeding)⁴. This is the "presence" in such a matter of the *Samgha*.

'And of these, what is the presence of the Dhamma, and the presence of the Vinaya? The Dhamma, and the Vinaya, and the teaching of the Master by the aid of which that legal question is settled. That is the "presence" in such a matter of the Dhamma, and of the Vinaya.

'And of these, what is the presence of the par-

¹ The following five paragraphs recur in IV, 14, §§ 24, 27, and four of them in IV, 14, 21, 30.

² Kammappattâ. See Parivâra XIX, 1, 7, et seq.

³ See above, Mahāvagga II, 23.

⁴ Or rather, perhaps, 'against the proceedings which are being carried out.'

ticular person? He who disputes, and he with whom he disputes—both friends and foes—must be present. That is the “presence” in such a matter of the particular person.

‘When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening of the question is a Pâḷittiya¹. If one who has conveyed his consent complain of the decision, such complaint is a Pâḷittiya².

17. ‘If those Bhikkhus, O Bhikkhus, are not able to settle the legal question within their own residence (Āvâsa), those Bhikkhus should go, O Bhikkhus, to some residence in which there are a larger number of Bhikkhus. Then if those Bhikkhus, O Bhikkhus, should succeed, whilst on their way to that residence, in settling the legal question, that, O Bhikkhus, is called a settlement of it. And how has it been settled? (&c., as in the last paragraph of the previous section, down to the end.)

18. ‘If those Bhikkhus are not able, O Bhikkhus, to settle the legal question whilst they are on their way to that residence, then those Bhikkhus, on their arrival at that residence, are to address the Bhikkhus at that residence thus: “Such and such a legal question, Sirs, has arisen thus, and has been carried on thus amongst us. It would be well if you, Sirs, would settle that legal question for us according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master, to the end that that legal question may be thoroughly settled.” If the Bhikkhus dwelling in that residence

¹ This is the 63rd Pâḷittiya.

² This is the 79th Pâḷittiya. The whole paragraph is repeated several times below in this chapter.

are the senior, and the incoming Bhikkhus are junior, then the Bhikkhus dwelling in that residence are, O Bhikkhus, to address the incoming Bhikkhus thus : " Pray, Sirs, rest a moment apart until we take counsel together ! " If, on the other hand, the Bhikkhus dwelling in that residence are junior, and the incoming Bhikkhus are senior, then the Bhikkhus dwelling in that residence are, O Bhikkhus, to address the incoming Bhikkhus thus : " Then remain here, Sirs, a moment until we take counsel together. " Then if, O Bhikkhus, the Bhikkhus dwelling in that residence should, on consideration, think thus : " We shall not be able to settle this legal question according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master, " then that dispute is not to be entrusted to them. If, on the other hand, O Bhikkhus, the Bhikkhus dwelling in that residence should, on consideration, think thus : " We shall be able to settle this legal question in accordance with the Dhamma, and in accordance with the Vinaya, and in accordance with the teaching of the Master, " then, O Bhikkhus, the Bhikkhus dwelling in that residence are to address the incoming Bhikkhus thus : " If you, Sirs, let us know about this legal question, how it arose, and how it was carried on, and if you agree that in the manner in which we may settle the legal question according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master, in that manner it shall be settled, then we will thus accept the legal question at your hands. But if not (&c., the whole being repeated), then we will not accept it. " When they have thus, O Bhikkhus, brought

it about that the proper way of putting the legal question (the point at issue) has been settled, the Bhikkhus dwelling in that residence should undertake that legal question. And then the Bhikkhus dwelling in that residence should be addressed, O Bhikkhus, by the incoming Bhikkhus thus: "We inform you, Sirs, how this legal question arose and how it was carried on. If you, Sirs, are able in such and such a time¹ to settle this legal question according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master, then will we entrust this legal question to you. . But if you, Sirs, should not be able to do so, then will we ourselves retain the custody of the case." Thus, O Bhikkhus, is that legal question to be entrusted by the incoming Bhikkhus to the Bhikkhus dwelling in that residence, causing them duly to accept it. If those Bhikkhus, O Bhikkhus, are able to settle the case, that, O Bhikkhus, is called a settlement of the legal question. And how has it been settled? (&c., as in last paragraph of § 16, down to the end.)

19. 'If, O Bhikkhus, whilst the case is being enquired into by those Bhikkhus, pointless speeches are brought forth, and the sense of any single utterance is not clear², I enjoin upon you, O Bhikkhus, to settle the case by referring it (to a jury or commission)³.

¹ Ettakena vâ antarena, on which Buddhaghosa has nothing. On vâ = eva, see Böhtlingk-Roth s. v. vâ, No. 4.

² These words recur at XII, 2, 7, where an instance occurs of the mode of proceeding here laid down.

³ Ubbâhikâya. Childers has quite misunderstood both the meaning and the derivation of this term. It must be derived

‘A Bhikkhu to be chosen on such a jury must be possessed of ten qualities—he must be virtuous—he must be living enclosed by the restraint of the rules of the Pâtimokkha—he must be upright in life, trained according to the precepts, taking them upon himself with a sense of the danger in the least offence¹—he must be versed in the tradition, a custodian of the tradition, a storehouse of the tradition—whatsoever truths, lovely in their origin, lovely in their progress, lovely in their consummation, set forth the higher life, both in its spirit and in its letter, in all its purity and in all its perfectness², in such truths must he be well versed, of such must he be full, they must be laid up in his words³, and dwelt on in his heart, being penetrated throughout through right insight⁴—both the Pâtimokkhas must have

from ud+vah; and means simply ‘reference’—the turning over of a difficult or intricate case from the general Samgha to a special committee, as was done at Vesâli (below, XII, 2, 7).

¹ With this passage (so far) compare the Âkaṅkheyya Sutta, § 2 (translated in Rh. D.’s ‘Buddhist Suttas,’ p. 210), where the wording is somewhat different. See, however, the various readings here.

² We prefer to translate, in accordance with IX, 5, 1 below, *sâttham savyaññaganam* as given in the corrections to the text on p. 303; thus making the phrase ‘in the spirit and in the letter’ refer to the *brahma-kariyam*, and not to the *dhammâ*. But it should be pointed out that the parallel passage in the stock description of a Buddha (for instance in *Tevigga Sutta* I, 46, translated in Rh. D.’s ‘Buddhist Suttas,’ p. 187) would support the reading given here in the text, referring the phrase in question to the *dhammâ*, and not to the *brahma-kariyam*.

³ See the various readings, and compare *Sigâlovâda Sutta*, p. 301; *Gâtaka* II, 247, 293; *Mahâvagga* VI, 25, 1.

⁴ Though *ditthi* is usually found in its bad sense of ‘delusion’ (it never means ‘heresy,’ as Childers renders it), it is also used, especially in older texts, in the good sense of ‘insight.’ Compare the ‘Book of the Great Decease,’ I, 11.

been completely handed down to him in their full extent, he must have well divided them, well established them, well investigated them, both sutta by sutta and in every detail¹—further he must be an expert in the Vinaya, irrefutable therein²—he must be competent to point out (the right course) to both friends and foes, to get them to understand a thing, get them to see it and recognise it³, able to pacify them—he must be clever (in judging) both as to the origin and as to the settlement of disputes—he must understand legal questions, the origin thereof, the close thereof, and the way that leads to the close thereof.

‘I enjoin upon you, O Bhikkhus, to appoint on the jury a Bhikkhu possessed of these ten qualities⁴.

20. ‘And thus, O Bhikkhus, is he to be appointed. First, the Bhikkhu should be asked (whether he be willing to undertake the office). Then some discreet and able Bhikkhu should address the *Samgha* thus :

“May the venerable *Samgha* hear me. Whilst this case was being enquired into pointless speeches were brought forth amongst us, and the sense of no single utterance was clear. If the time seems meet

¹ Perhaps this may mean ‘both as to the Suttas themselves and as to the Old Commentary upon them’—*suttato anuvyaññanaso*. See ‘Vinaya Texts,’ vol. i, p. xviii, and note 2, p. xxix.

² *Vinaye kkeko hoti asamhîro*. Compare on the use of these words, *Gâtaka* I, 290; II, 161; *Sutta Nipâta* V, 18, 26.

³ On all these terms, which have occurred above at IV, 2, 1, see the commentary as there quoted in the notes.

⁴ It is of course to be understood that the committee or jury does not consist of only one such Bhikkhu. In the instance already referred to as occurring in XII, 2, 7, four are chosen from each side.

to the venerable *Samgha*, let it appoint Bhikkhus of such and such a name, and of such and such a name on a committee. This is the motion.

“Let the venerable *Samgha* hear me. Whilst (&c., . . . down to) no single utterance was clear. The *Samgha* appoints Bhikkhus of such and such names on a committee to settle this case. Whosoever of the venerable ones approves of the appointment of such and such Bhikkhus on the committee for the settlement of this case, let him be silent. Whosoever approves not thereof, let him speak.

“Such and such a Bhikkhu is appointed by the *Samgha* on the committee for the settlement of this case. Therefore is it silent. Thus do I understand.”

21. ‘If then, O Bhikkhus, those Bhikkhus are able on the reference (or on the committee) to settle the case, that, O Bhikkhus, is called a case that is settled. And how is it settled? By the Proceeding in Presence¹. And what therein is meant by the Proceeding in Presence? The Dhamma is represented, and the Vinaya is represented, and the particular person is represented².

‘And of these, what is the presence of the Dhamma (&c., as in § 16, down to the end).

‘If a dispute, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a *Pāṭittiya*³.

22. ‘If, O Bhikkhus, whilst the case is being

¹ *Sammukhâ-vinayena*. See chapter 2.

² This is the same as in § 16 of this chapter, except that ‘the presence of the *Samgha*’ is omitted.

³ See the 63rd *Pāṭittiya*, and § 17 above.

enquired into by those Bhikkhus, there should be there a Bhikkhu who is a preacher of the Dhamma, but neither has the Sutta¹ been handed down to him nor the Sutta-vibhaṅga, and he not regarding the point of the case, reject the sense for the shadow of the letter, then should the matter be laid before those Bhikkhus by some discreet and able Bhikkhu thus :

“Let the venerable ones hear me. This Bhikkhu of such and such a name is a preacher of the Dhamma, but neither has the Sutta been handed down to him nor the Sutta-vibhaṅga. And he, not regarding the point of the case, is rejecting the sense for the shadow of the letter. If the time seems meet to the venerable ones, let them send away² the Bhikkhu of such and such a name, and let the rest of us settle this case.”

‘If those Bhikkhus, O Bhikkhus, should be able, after having sent away that Bhikkhu, to settle the case, that is called a case that is settled. And how has it been settled? By the Proceeding in Presence (&c., as in last section, down to the end).’

23. (The same decision if the Sutta has been handed down to him, but not the Sutta-vibhaṅga.)

24. ‘If those Bhikkhus, O Bhikkhus, are not able by the committee to settle that case, those Bhikkhus, O Bhikkhus, ought to hand over the case to the Saṃgha, saying, “We, Sirs, are not able by a committee to settle this case, let the Saṃgha settle it.” I enjoin upon you, O Bhikkhus, to settle such a case by vote of the majority (&c., as in chapter 9 to the

¹ That is, the Pâtimokkha.

² Literally, ‘cause him to arise.’

end, as to the appointment of a taker of the voting tickets). By that Bhikkhu, the taker of the voting tickets, are the votes to be collected. And according as the larger number of Bhikkhus who are guided by the Dhamma shall speak, so shall the case be decided. This, O Bhikkhus, is called a legal question that has been settled.

‘And how has it been settled? By the Proceeding in Presence and by the vote of the majority. And what herein is meant by Proceeding in Presence? The presence of the *Samgha*, and the presence of the Dhamma, and the presence of the Vinaya, and the presence of the particular person. And of these, what is the presence of the *Samgha*? (&c., as in § 16, down to) That is the presence in such a matter of the particular person.

‘And what herein is meant by the vote of the majority? The carrying out of, the accomplishment of, the proceeding by, the undertaking of, the acceptance of, the pacification by the official act (the *Kamma*) by the vote of the majority¹. That is what is meant herein by the vote of the majority.

‘When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a *Pāṭittiya*. If one who has conveyed his consent complain of the decision, such complaint is a *Pāṭittiya* ².’

25. Now at that time a certain legal question had arisen in such and such a manner, and had grown up in such and such a manner at *Sāvatthi*. And those

¹ This sentence is also used of the other modes of settlement below, §§ 27, 29.

² So also above, § 16; and below, §§ 27-29.

Bhikkhus were discontented with the settlement of the case by the *Samgha* at *Sâvatthi*. And they heard that in a certain residence there were dwelling a number of *Theras* versed in the traditions; men to whom the *Âgamas*¹ had been handed down; reciters of the *Dhamma*, of the *Vinaya*, and of the *Mâtikâs*², learned, discreet, wise, modest, conscientious, anxious to learn. And they thought, 'If those *Theras* would settle this case according to the *Dhamma*, and according to the *Vinaya*, and according to the teaching of the Master, then would this case be indeed well settled.' So those *Bhikkhus* went to that residence, and spake to those *Theras* thus: 'This legal question, *Sirs*, has arisen in such and such a manner, and has grown up in such and such a manner. It would be well if the venerable *Theras* would settle the case according to the *Dhamma*, and according to the *Vinaya*, and according to the teaching of the Master!' Then those *Theras*, saying, 'Even as the case has been settled by the *Samgha* at *Sâvatthi*, so is it well settled!' decided the case in the same way. Then those *Bhikkhus* who had been discontented with the decision of the *Samgha* at *Sâvatthi* were discontented with the decision of the number of *Theras*.

[The paragraph is repeated with the necessary alterations of consecutive applications to three, two, and one *Thera* with the same result.]

Then those *Bhikkhus*, discontented with the decision of the *Samgha* at *Sâvatthi*, discontented with the decision of the number of *Theras*, dis-

¹ That is, the Four *Nikâyas*, now forming the *Sutta Piṭaka*.

² See our note above on *Kullavagga* IV, 1, 2.

contented with the decision of the three Theras, discontented with the decision of the two Theras, discontented with the decision of the single Thera, went up to the place where the Blessed One was, and told the matter to the Blessed One.

‘This case, O Bhikkhus, is done with; having been once settled, it is settled for good.

26¹. ‘I enjoin upon you, O Bhikkhus, three ways of taking votes, in order to appease such Bhikkhus²—the secret method, the whispering method, and the open method.

‘And how, O Bhikkhus, is the secret method of taking votes? The Bhikkhu who is the teller of the votes is to make the voting tickets of different colours, and as each Bhikkhu comes up to him he is to say to him thus: “This is the ticket for the man of such an opinion; this the ticket for the man of such an opinion. Take whichever you like.” When he has chosen (he is to add), “Don’t show it to anybody.” If he ascertains that those whose opinion is against the Dhamma are in the majority, he is to reject the vote as wrongly taken. If he ascertains that those whose opinion is in accordance with the Dhamma are in the majority, he is to report the vote as well taken. This, O Bhikkhus, is the secret method of taking the votes.

‘And how, O Bhikkhus, is the whispering method of taking votes? The Bhikkhu who is the teller of the votes is to whisper in each Bhikkhu’s ear, “This is the ticket of those of such an opinion; this is the ticket of those of such an opinion. Take whichever

¹ On the following section, compare chapters 9 and 10 above.

² On *Saññattiyâ*, see our note below on VII, 4, 1.

you like." When he has chosen (he is to add), "Don't tell anybody (which way you have voted)." If he ascertains that those whose opinion is against the Dhamma are in the majority, he is to reject the vote as wrongly taken. If he ascertains that those whose opinion is in accordance with the Dhamma are in the majority, he is to report the vote as well taken. Thus, O Bhikkhus, is the whispering method of taking the votes.

'And how, O Bhikkhus, is the open method of taking votes? If he ascertains (beforehand) that those whose opinion is in accordance with the Dhamma are in the majority, the vote is to be taken undisguisedly, openly. Thus, O Bhikkhus, is the open method of taking the votes.

'These, O Bhikkhus, are the three methods of taking the votes¹.'

27. 'By how many kinds of settlement is a legal question arising out of censure settled? A legal question arising out of censure can be settled by four kinds of settlement—by the Proceeding in Presence—by the Proceeding for those who are consciously innocent—by the Proceeding for those who are no longer out of their mind—by the Proceeding for those who are obstinate.

'If one should ask, "Can it be that a legal question arising out of censure, without recourse being had to two modes of settlement—to wit, the Proceeding for those who are no longer out of their mind, and the

¹ This naive chapter would seem to show that the *pia fraus* was not unknown to the Buddhist monks at the time when the *Kullavagga* was composed. Buddhaghosa's note (given at p. 315 of H. O.'s edition of the text) specifies the different occasions when each of the three methods should be used.

Proceeding for those who are obstinate—may be settled by the two other modes of settlement—to wit, the Proceeding in Presence, and the Proceeding for those who are consciously innocent? ” he should be told, “ Yes, it can.” (If he should say), “ How may that be ? ” the answer should be as follows :

‘ In case the Bhikkhus bring a groundless charge against a Bhikkhu of a breach of morality. In respect thereof, O Bhikkhus, to that Bhikkhu whose memory in regard to the matter is quite clear, the Proceeding for the consciously innocent is to be accorded.

‘ And thus, O Bhikkhus, is to be granted (&c., as in chapter 4, § 10, down to the end, with the necessary alterations for a general rule instead of a particular case).

‘ This, O Bhikkhus, is called a legal question that has been settled. And how settled ? By the Proceeding in Presence, and by the Proceeding for the consciously innocent. And what therein belongs to the Proceeding in Presence ? The presence of the *Samgha*, and the presence of the *Dhamma*, and the presence of the *Vinaya*, and the presence of the particular person. And therein what is the presence of the *Samgha* (&c., as in § 16, down to the end)? And what therein belongs to the Proceeding for the consciously innocent ? The carrying out of, the accomplishment of, the proceeding by, the undertaking of, the acceptance of, the pacification of the Proceeding for the consciously innocent¹. That is what belongs herein to the Proceeding for the consciously innocent.’

¹ This clause corresponds to the one above, in § 24, and below, in § 29.

28. [This section bears exactly the same relation to chapter 5 as the last section does to chapter 4, the form of the two sections being exactly the same throughout.]

29¹. 'If one should ask, "Can it be that a legal question arising out of censure, without recourse being had to two modes of settlement—to wit, the Proceeding for those who are consciously innocent, and the Proceeding for those who are no longer out of their mind—may be settled by the two other modes of settlement—to wit, the Proceeding in Presence, and the Proceeding for those who are obstinate?" he should be told, "Yes, it can." If he should say, "How may that be?" the answer should be as follows :

'In case a Bhikkhu warn another Bhikkhu in the midst of the *Samgha* of a grievous offence, and call upon him to recollect (whether he have committed it or not), saying, "Has the venerable one been guilty of such and such a grievous offence—a *Pârâgika* offence, or an offence equivalent to a *Pârâgika* offence?" And he replies thus, "I do not, Sir, call to mind that I have been guilty of such and such a grievous offence—a *Pârâgika* offence, or an offence equivalent to a *Pârâgika* offence." To him thus denying the other insists, saying, "Come now, Sir, ascertain for certain whether you are conscious of having been guilty of such and such a grievous

¹ This section again bears exactly the same relation to chapter 11 as the previous ones have done to chapters 4 and 5 respectively. The outline of the form is the same, but as in the introductory part (containing the description of the offence) the present section is much fuller than the chapter to which it refers, we prefer to give that part of this section in full.

offence—a Pârâgika offence, or an offence equivalent to a Pârâgika offence.” And he replies thus: “I do not, Sir, call to mind that I have been guilty of such and such a grievous offence—a Pârâgika offence, or an offence equivalent to a Pârâgika offence. But I do, Sir, recollect that I was guilty of such and such a trifling offence.” To him thus denying the other insists [as before]. And he replies thus: “Seeing that I am willing, Sir, though you did not ask me, to confess myself guilty of that trifling offence, why should I not confess, when asked, such and such a grievous offence—a Pârâgika offence, or an offence equivalent to a Pârâgika offence?” And the other rejoins, “But you do not confess, Sir, even that trifling offence without being asked. How should you confess, if you were not asked, the commission of such and such a grievous offence—a Pârâgika offence, or one equivalent to a Pârâgika offence? Come now, Sir, ascertain for certain whether you are conscious of having been guilty of such and such a grievous offence—a Pârâgika offence, or one equivalent to a Pârâgika offence?” And he replies, “Yes, I am conscious, Sir, of having committed such and such an offence—a Pârâgika offence, or one equivalent to a Pârâgika offence. In sport did I say, in fun did I say that I was not conscious thereof.”

‘Then, O Bhikkhus, the Proceeding for those who are obstinate should be carried out against that Bhikkhu.

‘And thus should it be carried out (&c., as chapter 11, § 2, down to the end, reading “such and such a Bhikkhu” for “Upavâla,” and “grievous offence” for “offence”).

‘This, O Bhikkhus, is called a legal question that has been settled. And how has it been settled? By the Proceeding in Presence, and by the Proceeding for those who are obstinate. And what therein belongs to the Proceeding in Presence? The Presence of the *Samgha* (&c., as in § 16). And what therein belongs to the Proceeding for those who are obstinate? The carrying out of, the accomplishment of, the proceeding by, the undertaking of, the acceptance of, the pacification of the official act (the *Kamma*) by the Proceeding for those who are obstinate. That is what belongs therein to the Proceeding for those who are obstinate.

‘When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a *Pâkittiya*. If one who has conveyed his consent complain of the decision, such complaint is a *Pâkittiya*.

30. ‘By how many modes of settlement is a legal question arising out of offence settled? A legal question arising out of offence is settled by three modes of settlement—to wit, by the Proceeding in Presence, and by the Proceeding on confession of guilt, and by the Proceeding by covering over as with grass.

‘If one should ask, “Can it be that a legal question arising out of offence, without recourse being had to the one mode of settlement—to wit, the Proceeding by covering over as with grass—may be settled by the other two modes—to wit, the Proceeding in Presence, and the Proceeding on confession of guilt?” he should be told, “Yes, it can.” If he should say, “How may that be?” the answer should be as follows :

‘In case a Bhikkhu has been guilty of a minor offence. That Bhikkhu, O Bhikkhus, should go up to another Bhikkhu, and having arranged his upper robe over one shoulder, and squatted down on his heels, and stretched forth his hands with the palms held together, should speak as follows: “I, Sir, have been guilty of such and such an offence; and that I confess.” He should say, “Do you acknowledge it?” “Yes; I acknowledge it.” “May you restrain yourself in future¹!”

‘This, O Bhikkhus, is called a legal question which has been settled. And how has it been settled? By the Proceeding in Presence, and by the Proceeding on confession of guilt. And what therein belongs to the Proceeding in Presence? The presence of the Dhamma, and the presence of the Vinaya, and the presence of the particular individual. And what therein is the presence of the Dhamma, and of the Vinaya? The Dhamma, and the Vinaya, and the teaching of the Master, by the aid of which that legal question is settled. That is the presence in such a matter of the Dhamma, and of the Vinaya. And what therein is the presence of the particular individual? He who confesses, and he to whom he confesses, both are present. That is the presence of the particular individual in such a proceeding. And what therein belongs to the Proceeding on confession of guilt? The carrying out of, the accomplishment of, the proceeding by, the performance of, the acceptance of, the pacification of the official act (the Kamma) by the Proceeding on confession of

¹ *Âyatim samvareyyâsi*. So again in the next section. Compare V, 20, 5.

guilt. That is what belongs therein to the Proceeding on confession of guilt.

‘When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a Pâḷittiya¹.

31. ‘If he should thus receive (absolution), it is well. If he should not receive it, that Bhikkhu, O Bhikkhus, should go up to a number of Bhikkhus, and having arranged his upper robe over one shoulder, and bowed down before the elder Bhikkhus, and squatted down on his heels, and stretched forth his two hands with the palms held together, he should speak as follows: “I, Sirs, have been guilty of such and such an offence, and that I confess.” Then some discreet and able Bhikkhu should lay the matter before those Bhikkhus, saying, “Let the venerable ones hear me. This Bhikkhu, of such and such a name, is conscious of an offence; and he discloses it, reveals it, confesses it. If the time seems meet to the venerable ones, I would absolve² that Bhikkhu’s offence.” And he should say, “Do you acknowledge it?” “Yes; I acknowledge it.” “In future may you restrain yourself!”

‘This, O Bhikkhus, is called a legal question which has been settled. And how has it been settled? (&c., as in last section, down to the end.)

32. ‘If he should thus receive absolution, it is well. If he should not receive it, that Bhikkhu, O Bhikkhus, should go before the *Samgha* (&c., as in last section, down to the end, then adding): And if one who has given his consent to the pro-

¹ See §§ 16, 29, &c. of this chapter.

² *Paṭigāḥeyyam*. See V, 20, 5.

ceeding thereafter make complaint thereof, that is a Pāṭittiya.

33. 'If one should ask, "Can it be that a legal question arising out of offence, without recourse being had to the one mode of settlement—to wit, the Proceeding on confession of guilt—may be settled by the other two modes—to wit, by the Proceeding in Presence, and by the Proceeding by covering over as with grass?" he should be told, "Yes, it can." If he should say, "How may that be?" the answer should be as follows:

'If while the Bhikkhus are continuing in quarrels (&c., as in chapter 13, §§ 1, 2, and 3, down to the end).

'This, O Bhikkhus, is called a legal question that has been settled. And how has it been settled? By the Proceeding in Presence, and by the Proceeding by the covering over as with grass.

'And what therein belongs to the Proceeding in Presence? The presence (&c., as in § 16, down to) And what therein is the presence of the particular person? He who confesses, and he to whom the confession is made¹, both are present. This is the presence of the particular individual in such a case.

'And what therein belongs to the Proceeding by covering over as with grass? The carrying out of, the accomplishment of, the proceeding by, the performance of, the acceptance of, the pacification of the official act (the Kamma) by the Proceeding by covering over as with grass. That is what belongs therein to the Proceeding by covering over as with grass.

¹ This refers to the technical term of the Proceeding in question, *tinavatthārakena deseyyam* (IV, 13, 2); and the singular of course includes the plural, as the confession usually took place before a number of Bhikkhus.

‘When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a Pāṭittiya. If one who has conveyed his consent complain of the decision, such complaint is a Pāṭittiya.

34. ‘By how many modes of settlement is a legal question arising out of business settled? A legal question arising out of business is settled by one mode of settlement only—to wit, by the Proceeding in Presence.’

End of the Fourth Khandhaka, on the Settlement of Legal Questions.

FIFTH KHANDHAKA.

ON THE DAILY LIFE OF THE BHIKKHUS.

1.

1. Now at that time the Blessed One was staying at Râgagaha, in the Bamboo Grove, in the Kalandaka Nivâpa. And at that time the *Kh*abbaggiya Bhikkhus, when bathing, used to rub¹ their bodies—thighs, and arms, and breast, and back—against wood. The people were annoyed, murmured, and became indignant, saying, ‘How can the Sakyaputtiya Samanas do so, like wrestlers, boxers, or shampooers²?’ The Bhikkhus heard the people so murmuring, &c.; and they told the matter to the Blessed One.

Then the Blessed One, on that occasion and in that connection, having convened a meeting of the Bhikkhu-saṃgha, asked the Bhikkhus: ‘Is this true, O Bhikkhus, what they say, that the *Kh*abbaggiya Bhikkhus, when bathing, rub (&c., as before)?’

‘It is true, Lord.’

¹ Ugghamseti. The simple verb occurs below, V, 9, 2, 4, X, 10, 2, and at *Gâtaka*, vol. i, p. 190. It is the Sanskrit root gharsh.

² On malla-muttikâ Buddhaghosa merely says muttika-mallâ. His note on gâma-poddavâ (already given by H. O. at p. 315 of the edition to the text) says, ‘town’s people given to adorning themselves by painting their skin’ (on which compare below, V, 2, 5). But it is difficult to see how that fits in with the connection here.

The Blessed Buddha rebuked them, saying, 'This is improper, O Bhikkhus (&c., as usual, see I, 1, 2, down to the end).' And when he had rebuked them, and had delivered a religious discourse, he addressed the Bhikkhus, and said: 'A Bhikkhu, when bathing, is not, O Bhikkhus, to rub his body against wood. Whosoever does so, shall be guilty of a dukkata.'

2. Now at that time the *Khabbaggiya* Bhikkhus, when bathing, used to rub their bodies—thighs, and arms, and breast, and back—against a pillar—against a wall (&c., as in last section, down to the end).

3. Now at that time the *Khabbaggiya* Bhikkhus used to bathe on an *Attâna* (a sort of shampooing stand¹). The people (&c., as before). The Bhikkhus (&c., as before). Then the Blessed One (&c., as before, down to) addressed the Bhikkhus, and said: 'You are not to bathe, O Bhikkhus, on an *Attâna*. Whosoever does so, shall be guilty of a dukkata.'

[Paragraphs similar in every respect to the last follow as to

Using a *Gandhabba-hatthaka*² when bathing.

Using a *Kuruvindaka-sutti*³ when bathing.

Rubbing their bodies, when under water, up against each other⁴.

¹ So Buddhaghosa loc. cit

² A wooden instrument in the shape of a hand, which was first covered with chunam (fine lime), and then rubbed over the body. See Buddhaghosa's note at p. 315 of H. O.'s edition of the text.

³ Apparently a string of beads which was first covered with the chunam made from Kuruvindaka stone (a ruby-coloured stone), and then held at both ends and rubbed over the body. See Buddhaghosa's note loc. cit.

⁴ As Buddhaghosa, loc. cit., explains this by 'rubbing their

Using a Mallaka¹ when bathing.]

4. Now at that time a certain Bhikkhu had the scab, and he could not bathe with comfort without a Mallaka¹.

They told the matter to the Blessed One.

‘I allow, O Bhikkhus, to a sick man the use of a Mallaka not (artificially) made².’

5. Now at that time a certain Bhikkhu who was weak through old age was not able to shampoo his own body.

‘I allow you, O Bhikkhus, the use of an Uk-kâsika³.’

Now at that time the Bhikkhus, (fearing to offend against these rules,) were afraid to shampoo one another.

‘I allow you, O Bhikkhus, the ordinary mode of shampooing with the hand⁴.’

2.

1. Now at that time the *Khabbaggiya* Bhikkhus

bodies up against each other⁽¹⁾, *vigayha* has here probably nothing to do with *gâh*, but is simply *vigayha*.

¹ A kind of back-scratcher, made according to Buddhaghosa, loc. cit., by placing together, by the roots, hooks made of the teeth of crocodiles (*makara-dantaka*; see V, 11, 6; VI, 3, 2), which had previously been split. Such hooks of split crocodiles' teeth are mentioned in the text itself below, V, 9, 2; and pins or hooks made of *nâga*'s teeth at V, 9, 5, and VI, 3, 5 (*nâga-dantaka*), and V, 11, 7 (*nâga-danta*).

² Buddhaghosa, loc. cit., makes this phrase mean only ‘made of teeth that had not been previously split.’

³ Buddhaghosa, loc. cit., explains this word by *vattavatti*; which is to us equally unintelligible.

⁴ *Pudhu-pânikaṇ ti hattha-parikammam vuḷḷati. Tasmâ sabbesam hatthena piṭṭhi-parikammam kâtum vaṭṭati* (B.).

used to wear ear-rings¹, and ear-drops², and strings of beads for the throat, and girdles of beads³, and bangles⁴, and necklaces⁵, and bracelets, and rings.

The people murmured, &c. . . . The Bhikkhus heard, &c. . . . They told the Blessed One (&c., as in V, 1, 1, down to) he addressed the Bhikkhus, and said :

‘You are not, O Bhikkhus, to wear any of these things. Whosoever does so, shall be guilty of a dukkaṭa.’

2. [A similar paragraph concluding]

‘You are not, O Bhikkhus, to wear long hair. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, hair that is two months old, or two inches long.’

3. [Similar paragraph concluding]

‘You are not, O Bhikkhus, to smooth⁶ the hair

¹ Vallikā ti kannato nikkhanta-mutt-olambakādinam etam adhi-vaṇanam. Na kevalaṇ ka vallikā eva, yam kiṇki kannā-pilāndhanam antamaso tāla-pannam pi na vaṭṭati (B.). Compare sata-vallikam at V, 29, 4.

² Pāmanga. The meaning of which is not clear from Buddhaghosa’s note loc. cit. It occurs also at Dipavamsa XII, 1, and below in Buddhaghosa’s note on maddavīza at V, 29, 2 (twice).

³ Kaṭi-suttakam. This is not mentioned in the similar paragraph at V, 29, 2, where all special kinds of girdles are enumerated. It is forbidden below to the Bhikkhunīs at X, 16.

⁴ Ovaṭṭika. This word is explained by Buddhaghosa as the same as valayam. Ovaṭṭiya occurs, apparently in a different sense, at Mahāvagga VII, 1, 5, and the present word in Buddhaghosa on sata-vallikam at V, 29, 4.

⁵ Kāyūa, on which Buddhaghosa, loc. cit., merely says that the meaning of this, and of the following words, is evident. But the Gāṭaka commentary (Fausboll III, 437, 14) says kāyūān ti gīvāya pilāndhana-pasāḍhanam.

⁶ Osaṇheti. Compare the Sanskrit ślakṣhṇayati. The art of hair-dressing had, at the time when the Kullavagga was com-

with a comb, or with a smoothing instrument shaped like a snake's hood¹, or with the hand used as such an instrument², or with pomade³, or with hair-oil of beeswax³. Whosoever does so, shall be guilty of a *dukkata*.'

4. [Similar paragraph concluding]

'You are not, O Bhikkhus, to look at the image of your faces in a looking-glass, or a bowl of water⁴. Whosoever does so, shall be guilty of a *dukkata*.'

Now at that time a certain Bhikkhu had a sore in his face. He asked the Bhikkhus what kind of a sore he had. 'Such and such a kind of sore,' replied they. He did not believe what they said. They told this matter to the Blessed One.

'I allow you, O Bhikkhus, on account of a disease, to look at your faces in a looking-glass, or in a bowl of water.'

5. Now at that time the *Khabbaggiya* Bhikkhus (&c., down to)

posed, been already carried to a high state of efficiency in the valley of the Ganges, as may reasonably be concluded from the numerous kinds of head-dresses figured in bas-relief on some of the oldest Buddhist sculptures.

¹ *Phañakenā ti dantamayādisu yena kenañi* (B.).

² *Hattha-phañakenā ti hatthen' eva phaṇaka-kikkam karonti, angulihī osāzhenī* (B.). It is clear from this last explanation that the *phaṇaka* was a kind of very primitive brush, but without bristles. In passing the fingers through the hair the fingers are naturally held separate, slightly forward, and stiff—precisely as one would hold them if one wished to imitate the hood of a cobra. To make a real brush with bristles was evidently beyond the mechanical appliances of those times, or such an article would certainly have been mentioned in this connection.

³ On the use of *Telaka*, compare *Mahāvagga* VI, 13, 1, and *Sittha-telaka* at *Kullavagga* IV, 3, 1.

⁴ Compare *Kullavagga* X, 10, 4.

‘You are not, O Bhikkhus, to anoint your faces, nor to rub (ointment, &c.) into your faces, nor to put chunam on your faces, nor to smear red arsenic on your faces, nor to paint your bodies, nor to paint your faces¹.’

Now at that time a certain Bhikkhu had disease in his eyes. They told the matter to the Blessed One.

‘I allow you, O Bhikkhus, on account of disease, to anoint your faces.’

6². Now at that time there was a festival on the mountain-top³ at Râgagaha; and the K^habbaggiya Bhikkhus went to see it.

The people murmured, were annoyed, and became indignant, saying, ‘How can the Sakyaputtiya Samanas go to see dancing, and singing, and music, like those who are still enjoying the pleasures of the world?’ And they told this matter to the Blessed One.

‘You are not, O Bhikkhus, to go to see dancing, or singing, or music. Whosoever does so, shall be guilty of a dukkaṭa.’

¹ All these practices are seriatim forbidden to the Bhikkhunis also in *Kullavagga* X, 10, 3.

² The following section recurs, almost word for word, of the Bhikkhunis, in the Bhikkhuni-vibhanga, Pâṭṭiya X (Sutta-vibhanga, vol. ii, p. 267).

³ *Giragga-samagga*. Compare *Dīpavamsa* XXI, 32, and *Mahāvamsa*, p. 214, line 2. It occurs also in the Introductory Story in the Sutta-vibhanga on the 37th Pâṭṭiya, and Buddhaghosa there explains it as follows: *Giragga-samaggo ti gīrīṃhi agga-samaggo girissa vā agga-dese samaggo*. He is evidently in doubt about the word, which is probably connected with ancient local worship or custom, a worship in high-places, as little allied to Vedic Brahmanism as it was to Buddhism.

3.

1. Now at that time the *K/abbaggiya* Bhikkhus used to sing the Dhamma with the abrupt transitions of song-singing.

The people murmured, were annoyed, and became indignant, saying, 'How can the *Sakyaputtiya Samanas* [do so]?' The Bhikkhus heard (&c., as usual, down to) he addressed the Bhikkhus, and said :

'These five dangers, O Bhikkhus, befall him who sings the Dhamma with the abrupt¹ transitions of song-singing.—He himself becomes captivated with respect to the sound thereof.—Other people become captivated with respect to the sound thereof.—The laymen are shocked.—The meditation of one who strains after accuracy in the sound is broken.—The common people fall into heresy².—These five dangers, O Bhikkhus, befall him who sings the Dhamma with the abrupt transitions of song-singing. The Dhamma is not, O Bhikkhus, to be sung [in that manner]. Whosoever does so, shall be guilty of a *dukkata*.'

2. Now at that time the Bhikkhus were afraid to make use of intoning³. They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to intone.'

¹ *Âyatakena gîta-ssarena*. Compare *âyataken'eva papâto* at *Kullavagga IX, 1, 3*.

² Probably this is supposed to result because dhamma being sung and not said is not intelligible to them—a complaint often made against the singing of prayers among Protestant Christians. On *paḷḷimâ ganatâ*, compare the closing words of V, 21, 2; and on the rest of the phrase, *Puggala III, 10, 14*. The translation of *sarakuttim* is also very doubtful.

³ *Sara-bhaññam*. So in the *Mahāvagga* we hear that *Sona*

4.

1. Now at that time the *Kḥabbaggiya* Bhikkhus used to wear woollen cloth with long fleece to it¹.

The people murmured . . . (&c., down to) They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to wear woollen cloth with long fleece to it. Whosoever does so, shall be guilty of a *dukkaṭa*.’

5.

1. Now at that time the mangoes were ripe in the park of Seniya Bimbisāra, the king of Magadha. And Seniya Bimbisāra, the king of Magadha, had given command, saying, ‘Let the venerable ones have as much fruit as they like.’ Then the *Kḥabbaggiya* Bhikkhus plucked even the young fruits and ate them.

Now Seniya Bimbisāra, the king of Magadha, wanted a mango; and he gave orders, saying, ‘Go.

intoned before the Buddha a chapter from the Sutta Nipāta. The expression there used is *sarena abhāsi*, of which our word is used as the verbal noun, the roots *bhaṇ* and *bhās* being not only synonymous but interchangeable. (See, for instance, Vin. Pit. vol. iv, p. 353.) Perhaps ‘recitative’ would be a good rendering. I have several times heard the Dhamma thus recited by living Buddhists in accordance with the traditional interpretation of this passage, and their *Sara-bhaṇṇam* was precisely like the intoning of prose passages as practised in our cathedral churches (Rh. D.).

¹ *Bāhira-lomim-unnim*. Literally, ‘with the fleece outside.’ Compare Mahāvagga V, 10, 4, and the *Magghima* Sila, § 5 (p. 193 of Rh. D.’s ‘Buddhist Suttas’).

my good men, to the park, and bring me hither a mango.'

'Even so, Lord,' said the men in assent to Seniya Bimbisâra, the king of Magadha: and they went to the park, and said to the park-keepers, 'Our lord, good friends, has need of a mango. Give us one!'

'There are no mangoes, Sirs. The Bhikkhus have plucked even the young ones, and eaten them.'

Then those men told the matter to Seniya Bimbisâra, the king of Magadha, and he said: 'The mangoes have been well used, my good men, by the venerable ones. Notwithstanding it is moderation that has been exalted by the Blessed One.'

The people murmured, were shocked, and were indignant, &c., saying, 'How can the Sakyaputtiya Samanas, knowing no moderation, use up the king's mangoes?' The Bhikkhus heard those men murmuring, shocked, and indignant. Then those Bhikkhus told this matter to the Blessed One.

'You are not, O Bhikkhus, to eat mangoes. Who-soever does so, shall be guilty of a dukka^{ta}.'

2. Now at that time it was the turn of a certain multitude to provide the *Samgha* with a meal. Mango-peal was put into the curry. The Bhikkhus, fearing to offend, would not partake of it.

'Take it, O Bhikkhus, and eat. I allow you, O Bhikkhus, to eat the peal of the mango.'

Now at that time it was the turn of a certain multitude to provide the *Samgha* with a meal. They did not get so far as to make (curry with) the peal, but went about in the dining-hall with whole mangoes. The Bhikkhus, fearing to offend, would not accept them.

‘Take them, O Bhikkhus, and eat. I allow you, O Bhikkhus, to eat fruit which has become allowable to Samanas in any one of these five ways—when it has been injured by fire¹—or by sword²—or by nails—when it has not yet had any seed in it—and fifthly, when it has no more seed in it³. I allow you, O Bhikkhus, to eat fruit which has become allowable to Samanas in any one of these five ways.’

6⁴.

1. Now at that time a certain Bhikkhu died of the bite of a snake. They told the matter to the Blessed One.

¹ Buddhaghosa gives in the Samanta Pâsâdikâ on the 11th Pâkittiya the following explanations of these terms. Aggī-parigītan ti agginā parigītam abhibhūtam daddham phuttihan ti attho. The reading parigītam is correct and should be inserted in the text for parikītam.

² Sattha-parigītan ti satthena parigītam abhibhūtam khin-nam viddham vā ti attho. Esa nayo nakha-parigīte (B., loc cit).

³ These last two clauses have already occurred at Mahāvagga VI, 21. The principle of the injunction throughout its five divisions is one and the same—the seed, or the capacity of fructification, must either have never existed, or have passed away, or have been destroyed.

⁴ This ancient legend has been expanded into a Gâtaka story, under the title of Khandha-vatta Gâtaka, No. 203 in Professor Fausboll's edition (vol. II, pp. 144–148), in which recur all the verses here given as a snake-charm. The names of the serpents are derived from the ancient mythology, and are not to be supposed to refer to actual breeds of real snakes. Below, Kullavagga VI, 2, 5, where a Bhikkhu is bitten by a snake, the simple precaution enjoined is the use of a higher bedstead.

‘Now surely, that Bhikkhu, O Bhikkhus, had not let his love flow out over the four royal breeds of serpents! Had he done so, he would not die of the bite of a snake. And which are the four royal breeds of serpents? The Virûpakkhas are a royal breed. The Erâpathas are a royal breed. The *Khabyâputtas* are a royal breed. The *Kanhôgotamakas* are a royal breed. Now surely that Bhikkhu, O Bhikkhus, had not let his love flow out over the four royal breeds of serpents! Had he done so, he would not die of the bite of a snake. I allow you, O Bhikkhus, to make use of a safeguard for yourselves for your security and protection, by letting your love flow out over the four royal breeds of serpents. And thus, O Bhikkhus, are you to do so.

“I love Virûpakkhas, the Erâpathas I love.

“I love *Khabyâputtas*, the *Kanhôgotamakas* I love.

“I love live things that have no feet, the bipeds too I love.

“I love four-footed creatures, and things with many feet.

“Let no footless thing do hurt to me, nor thing that has two feet.

“Let no four-footed creature hurt, nor thing with many feet.

“Let all creatures, all things that live, all beings of whatever kind,

“Let all behold good fortune¹, and let none fall into sin.

¹ This phrase occurs in the passage at Mahâ-parinibbâna Sutta I, 31, by which Buddhaghosa is so much perplexed.

“Infinite is the Buddha, infinite the Truth, infinite the Order. Finite are creeping things; snakes, scorpions and centipedes, spiders and lizards, rats and mice.

“Made is my safeguard, made my defence. Let living things retreat,

“Whilst I revere the Blessed One, the Buddhas seven supreme¹.”

‘I allow you, O Bhikkhus, to let blood².’

7.

1. Now at that time a certain Bhikkhu, tormented by distaste (for meditation, &c.), castrated himself³. They told this matter to the Blessed One.

‘When one thing wanted cutting off, O Bhikkhus, that foolish fellow has cut off another! You are

¹ This is only one of the many passages from which it is evident that in the oldest Buddhism only the seven Buddhas, from Vipassi down to Gotama inclusive, were known by name to the members of the Buddhist community. Compare Rh. D.’s ‘Hibbert Lectures, 1881,’ p. 142. It is nevertheless probable that, with their ideas as to the infinite number of worlds which had succeeded one another in the past, they considered that the number of previous Buddhas had also been infinite.

² This last injunction, which comes in here so tamely, is omitted in the *Gâtaka* story, and is merely a hook on which to hang an excuse for introducing this ancient and evidently favourite prescription into the *Vinaya*. That it is quite out of place is sufficiently evident from the fact that it has already been laid down in identical terms in the *Mahâvagga* VI, 14, 4, where it is found in its natural connection.

³ *Anabhiratiyâ pî/ito attano âṅgagâtam kkhindi*. This *anabhirati* is constantly referred to, and always as the result of falling in love, or in connection with sexual desire.

not, O Bhikkhus, to castrate yourselves. Whosoever does so, shall be guilty of a *thullaṅkāya*.¹

8¹.

1. Now at that time the *Setthi* of Râgagaha had acquired a block² of sandal-wood of the most precious sandal-wood flavour. And the *Setthi* of Râgagaha thought, 'How would it be if I were to have a bowl carved out of this block of sandal-wood, so that the chips³ shall remain my property, and I can give the bowl away?' And the *Setthi* of Râgagaha had a bowl turned out of that block of sandal-wood, and put it in a balance, and had it lifted on to the top of a bamboo⁴, and tying that bamboo at the top of a succession of bamboos, he let it be known, saying, 'If any *Samana* or Brahman be an *Arahat* and possessed of *Iddhi*, let him get down the bowl. It is a gift to him!'

Then *Pûrana Kassapa* went to the *Setthi* of Râgagaha, and said to him, 'I, O householder, am

¹ A Burmese version of the following legend is translated by Bishop Bigandet in his 'Legend of the Burmese Buddha,' vol. ii, pp. 212-216 (Third Edition).

² *Kandana-gaṇṭhî* uppannâ hotî ti *kandana-ghaṇṭhikâ* uppannâ hoti (B.). Compare *gaṇṭhikâ* at *Gâtaka* I, 150=*gaṇḍikâ* at *ibid.* II, 124, and our note below on that word at V, 29, 3.

³ *Lekham*. It is clear from V, 9, 2, below, and *Buddha-ghosa's* note there, that *likhitum* is used in the sense of 'to plane' or 'to adze' wood or metal, and the Sinhalese MSS. read here *likham* instead of *lekham*. It cannot be 'to turn,' as the turning lathe is quite a modern invention.

⁴ A similar proceeding is related of a Bhikkhu at 24, 1.

an Arahāt and possessed of Iddhi. Give me the bowl.'

'If, Sir, you are an Arahāt and possessed of Iddhi, let your reverence get down the bowl!'

Then Makkhali Gosāla, and Agita Kesa-kambālī, and Pakudha Kakāyana, and Saṅgaya Belatthi-putta, and Nigantha Nāta-putta went severally to the *Setthi* of Rāgagaha, [and preferred the same request, and received the same reply.]

Now at that time the venerable Mahā Moggallāna and the venerable Pindola Bhāradvāga, having dressed themselves early in the morning, went into Rāgagaha, duly bowled and robed, for alms. And the venerable Pindola Bhāradvāga said to the venerable Mahā Moggallāna · 'The venerable Mahā Moggallāna is both an Arahāt and possessed of Iddhi. Go, friend Moggallāna, and fetch down this bowl, for this bowl belongs to thee.'

'The venerable Pindola Bhāradvāga also is both an Arahāt and possessed of Iddhi. Go, friend Bhāradvāga, and fetch down the bowl, for this bowl belongs to thee.'

Then the venerable Pindola Bhāradvāga, rising up in the air, took the bowl, and went thrice round Rāgagaha (in the air). And at that time the *Setthi* of Rāgagaha stood in his dwelling-place with his wife and children, and holding up his clasped hands in reverent salutation, he exclaimed, 'May the venerable Bhāradvāga be pleased to descend upon our dwelling-place.' And the venerable Bhāradvāga descended into his dwelling-place. Then the *Setthi* of Rāgagaha took the bowl from the hands of the venerable Bhāradvāga, and filled it with costly food, and presented it to the venerable Bhāradvāga. And

the venerable Bhâradvâga took the bowl, and departed to his Ârâma.

2. Now the people heard, 'The venerable *Pindola* Bhâradvâga, they say, has got down the Râgagaha *Setthi*'s bowl.' And those people, with shouts loud and long, followed in the steps of *Pindola* Bhâradvâga. And the Blessed One heard the shouts loud and long, and on hearing them he asked the venerable Ânanda, 'What now, Ânanda, does this so great shouting mean?'

'The venerable *Pindola* Bhâradvâga, Lord, has got down the Râgagaha *Setthi*'s bowl; and the people thereof are following in his steps with shouts loud and long.'

Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu-Saṃgha, and asked *Pindola* Bhâradvâga, 'Is it true, as they say, that you, Bhâradvâga, have got down the Râgagaha *Setthi*'s bowl?'

'It is true, Lord.'

The Blessed Buddha rebuked him, saying, 'This is improper, Bhâradvâga, not according to rule, unsuitable, unworthy of a Samana, unbecoming, and ought not to be done. How can you, Bhâradvâga, for the sake of a miserable wooden pot, display before the laity the superhuman quality of your miraculous power of Iddhi? Just, Bhâradvâga, like a woman who displays herself for the sake of a miserable piece of money¹, have you, for the sake of a miserable

¹ Mâsaka-rûpassa. On the mâsaka, see Rh. D.'s 'Ancient Coins and Measures, &c.,' p. 13. It is evident from the use of the word rûpa here that stamped pieces of money were known in the valley of the Ganges as early as the time when the Kulla-

wooden pot displayed before the laity the superhuman quality of your miraculous power of Iddhi. This will not conduce, Bhâradvâga, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted remaining unconverted, and to the turning back of those who have been converted.'

And when he had rebuked him, and had delivered a religious discourse¹, he addressed the Bhikkhus, and said: 'You are not, O Bhikkhus, to display before the laity the superhuman power of Iddhi. Whosoever does so, shall be guilty of a dukkaṭa². Break to pieces, O Bhikkhus, that wooden bowl; and when you have ground it to powder, give it to the Bhikkhus as perfume for their eye ointments³. And you are not, O Bhikkhus, to use wooden bowls. Whosoever does so, shall be guilty of a dukkaṭa⁴.'

9.

1. Now at that time the *Kḥabbaggiya* Bhikkhus used to use bowls of various kinds, made of gold and silver.

The people murmured (&c., as usual, down to) They told this matter to the Blessed One.

'You are not, O Bhikkhus, to use bowls made

vagga was composed. The word occurs also below at *Kullavagga* XII, 1, 1.

¹ See *Kullavagga* I, 1, 2.

² Compare the 4th Pâṭāṅgika.

³ The use of sandal-wood for this purpose is allowed by the closing words of *Mahāvagga* VI, 11.

⁴ This injunction is repeated below in the summary at V, 37.

of gold, or made of silver, or set with jewels, or made of beryl (*veḷuriya*¹), or made of crystal, or made of copper, or made of glass², or made of tin, or made of lead, or made of bronze. Whosoever does so, shall be guilty of a *dukkaṭa*. I allow you, O Bhikkhus, bowls of two kinds,—those made of iron, and those made of clay.’

2. Now at that time the support at the bottom of the bowls wore out³.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to use circular (pieces of metal) as the supports for your bowls.’

Now at that time the *Kḥabbaggiya* Bhikkhus used to have various kinds of circular supports to their bowls,—silver ones, and gold ones.

The people murmured (&c., down to) They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to have various kinds of circular supports to your bowls. Whosoever does

¹ It is clear from verses 192–196 of the 13th chapter of the *Râga-nighaṇṭu*, written by Narahari of Kashmîr in the thirteenth century A. D., that at that time *Vaidûrya* meant ‘cat’s-eye.’ But it is uncertain whether that was the only meaning of the word *veḷuriya* at the time when this passage was composed. (See especially V. 124, p. 25, of Dr. Richard Garbe’s edition in his work, ‘*Die Indischen Mineralien*,’ Leipzig, 1882.) See also Professor Max Müller’s interesting note at p. 266 of his ‘What can India teach us?’

² *Kâkamayo*. There was probably no glass in our modern sense of the word when the *Kullavagga* was written. But *kâka* is a silicious earth, and some sort of glass-like earthenware may very well have been in use. The phrase has already occurred, together with all the others in this passage, at *Mahāvagga* V, 8, 3, of foot-coverings, but is omitted in the list at *Khudda Sikkhā* V. 10.

³ *Ghaṃsīyati*. Literally, ‘were rubbed.’ See below, § 3, and our note below on V, 9, 2, 4.

so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, two kinds of circular supports to your bowls,—tin ones, and lead ones.’

The thick circular supports could not be inserted¹.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to shape them² (until they get to be the right size to fit in)³.’

They would not stay in (?)⁴.

‘I allow you, O Bhikkhus, to split little pieces of crocodiles’ teeth (to fit them in with)⁵.’

Now at that time the *Kḥabbaggiya* Bhikkhus had painted circular linings to the bottoms of their bowls, with painted figures scattered over them, or painted in patches of colour⁶, and they used to walk about the streets exhibiting them.

People murmured (&c., down to) They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to have painted circular supports to the bottoms of your bowls, covered

¹ *Akkhūpiyanti* On the use of this word, compare *Mahāvagga* VIII, 14, 1, where it is used of inserting a slip of cloth in a torn garment.

² See our note above on V, 8, 1. *Buddhaghosa* says here *likhitun ti tanu-karan-atthāy’ etam vuttaṃ*. The ‘shaping’ may be by carving, adzing, or planing.

³ Compare above, V, 8, 1, and see *Buddhaghosa’s* note at p. 316 of the edition of the text

⁴ The reading is corrupt; and therefore this rendering is merely conjectural. See H. O.’s note at p. 316 of his edition of the text.

⁵ On these split crocodiles’ teeth, see our note above on V, 1, 4.

⁶ *Rūpakokināṇi bhaṭi-kamma-katāṇi*. *Buddhaghosa* has nothing on these words. On the second, see below, VI, 2, 7, and H. O.’s note on that passage at p. 321 of the edition of the text. It is most probable that the reading in both passages should be *bhaṭti-kamma*, ‘patchwork,’ as further explained in our note below on VI, 2, 7, and we have translated accordingly.

with figures, and painted in patches of colour. Whosoever shall do so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, only ordinary linings.'

3. Now at that time the Bhikkhus put away their bowls with water in them, and the bowls were split.

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to put away your bowls with water in them. Whosoever does so, shall be guilty of a dukkaṭa. I enjoin upon you, O Bhikkhus, to dry your bowls in the sunshine¹ before putting them away.'

Now at that time the Bhikkhus dried their bowls in the sunshine, with water in them; and the bowls became evil-smelling.

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to dry your bowls in the sunshine with water in them. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, to empty out the water², and then warm the bowls, before you put them away.'

Now at that time the Bhikkhus put their bowls away in a warm place; and the colour of the bowls was spoilt.

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to put your bowls away in a warm place. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, to dry your bowls for a short time in a warm place, and then to put them away.'

¹ Otâpetvâ. The word has already occurred in Mahāvagga I, 25, 16. Compare Khudda Sikkhâ V. 6.

² Vodakam katvâ. Vodakam bears, of course, the same relation to sa-udakam, used just before, as vagga does to samagga. The expression has occurred already at Mahāvagga I, 25, 13.

4. Now at that time a number of bowls were left in the open air without supports; and the bowls were turned over by a whirlwind¹, and broke.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, the use of supports for your bowls (when they are left out).'

Now at that time the Bhikkhus put their bowls away at the edge of the sleeping-benches in the verandahs², and the bowls fell down and were broken.

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to put your bowls away on the edge of the sleeping-benches in the verandah. Whosoever does so, shall be guilty of a dukkata.'

Now at that time the Bhikkhus put their bowls away on the edge of the Paribhanda³, and the bowls fell down and were broken.

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to put your bowls away on the edge of the Paribhanda. Whosoever does so, shall be guilty of a dukkata.'

Now at that time the Bhikkhus turned their bowls upside down⁴ on the ground, and the lips wore out.

¹ Vâta-maṇḍalikâya. So also in the next section and in the Bhikkhuni-vibhanga, Pâkittiya 96. The reading at Gâtaka I, 72 is vâta-maṇḍalam.

² Midhante. This word recurs below in VI, 2, 3, where see our note. Buddhaghosa's note is given at p. 317 of the edition of the text. See also Khudda Sikkhâ V. 7.

³ Used of a house, this probably means a plastered flooring of scented earth or dried cowdung. See Kullavagga VI, 17, 1, and Buddhaghosa's note there. On the use of the word in tailoring, see Mahāvagga VII, 1, 5, VIII, 21. Buddhaghosa, loc. cit. (p. 317), uses the expression mattika-paribhanda-katâya-bhûmiyâ.

⁴ Nikkugganti. See the use of this word at V, 20, 3.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a mat made of grass¹.’

The grass-mat was eaten by white ants.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a small cloth².’

The small cloth was eaten by the white ants.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a raised parapet (?) (on which to put your bowls)³.’

The bowls fell down from the parapet and were broken.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a wicker-work stand⁴.’

On the wicker-work stand the bowls wore out.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of bags to carry your bowls in.’

They had no shoulder-straps⁵.

¹ *Tina-santhâarakam*. That this word means a mat, and not a layer, of grass is clear from its use at *Gâtaka* I, 360, and below, V, 11, 3.

² *Kolaka*. The meaning of the word is doubtful, but see *Mahāvagga* VIII, 18. In the *uddâna* (at p. 143) the corresponding word is *kola*. See also below, VI, 3, 1, VI, 19, VI, 20, 2.

³ *Patta-mâlakam*. Buddhaghosa says merely, ‘It should be made either of bricks or of wood.’ He confirms the reading of the text (with *l* as against Childers’s reading *mâlako*).

⁴ *Patta-kandolikâ ti mahâ-mukha-kunda-santhânâ bhandak-ukkhañikâ vikkatî* (B.). *Kandola* is a wicker-work basket; see Böhtlingk-Roth, sub voce.

⁵ See H. O.’s note on the reading here; and compare the table of contents to this chapter (at p. 143), where the reading *amsa-baddham* confirms the suggested alteration. If there were any

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a shoulder-strap (by which to carry the bag), or of a piece of string (by which to tie it on).’

5. Now at that time the Bhikkhus hung up their bowls on pins in the walls, or on hooks¹. The pins or hooks falling down, the bowls were broken.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to hang your bowls up. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time the Bhikkhus put their bowls down on a bed², or a chair, and sitting down thoughtlessly³ they upset them, and the bowls were broken.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to put your bowls on the bed, or on a chair. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time the Bhikkhus kept their bowls on their laps; and rising up thoughtlessly they upset them, and the bowls were broken.

further doubt it would be removed on comparing the closing words of Mahāvagga VI, 12, 4, which are identical with the present passage and contain the correct reading. The same remarks apply to other passages, where the same words occur below, V 11, 5, V, 12, VI, 12, 3

¹ The use of these appliances is formally allowed at VI 3, 5.

² Mañña. Compare Rh.D.’s note at p. 277 of the ‘Buddhist Birth Stories,’ and Khuddha Sikkhā V 7

³ Sati-sammosā. The word occurs at Milinda-pañha (ed. Trenckner), p. 260. It must be connected with muṭṭha-sati, of which the Buddhist Sanskrit equivalent is mushita-smṛtiḥ (see Kathā Sarit Sâgara 56, 289). It is evident that Childers’s original explanation of muṭṭha-sati from mûḭha was wrong, and that both words must be referred to the root mush, as he points out at p. 618 of his Dictionary.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to keep your bowls on your laps. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time the Bhikkhus put their bowls down on a sunshade; and the sunshade being lifted up by a whirlwind, the bowls rolled over, and were broken.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to put your bowls down on a sunshade. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time the Bhikkhus, when they were holding the bowls in their hands, opened the door¹. The door springing back the bowls were broken.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to open the door with your bowls in your hands. Whosoever does so, shall be guilty of a dukkaṭa.’

10.

1. Now at that time the Bhikkhus went on their round for alms, carrying water-jugs made out of gourds², or water-pots³.

¹ *Kavâṭam paṇâmetvâ*. The construction of doors is described in detail at V, 14, 3, with reference to the bath-house, and again at VI, 2. That *paṇâmeti* is to open, and not to shut, is clear from VIII, 1, 1, just as *pattam paṇâmeti* at VIII, 5, 2 is to uncover, disclose, the bowl. Compare *Khuddha Sikkhâ* V. 8.

² *Tumba-kaṭāhan ti lâpu-kaṭāham vuḷḷati* (B.). *Tumba* is gourd, according to Böhtlingk-Roth. See *Khuddha Sikkhâ* V. 11.

³ *Ghaṭi-kaṭāhan ti ghaṭi-kapâlam* (B.). The whole section is repeated in the text of each kind of vessel.

People murmured, were shocked, and indignant, saying, 'As the *Titthiyas* do.'

They told this matter to the Blessed One.

'You are not, O *Bhikkhus*, to go on your rounds for alms with water-jugs, or pots. Whosoever does so, shall be guilty of a *dukkaṭa*.'

2. Now at that time a certain *Bhikkhu*, who had taken upon himself a vow to wear or use nothing except what he could procure from dust-heaps or cemeteries, went on his rounds for alms carrying a bowl made out of a skull. A certain woman saw him, and was afraid, and made an outcry¹, saying, 'O horror! This is surely a devil!'

People murmured, were shocked, and indignant, saying, 'How can the *Sakyaputtiya Samanas* carry about bowls made out of skulls, as the devil-worshippers² do?'

They told this matter to the Blessed One.

'You are not, O *Bhikkhus*, to use bowls made out of skulls. Whosoever does so, shall be guilty of a *dukkaṭa*. And you are not, O *Bhikkhus*, to take a vow to wear or to use nothing except what you procure from dust-heaps or cemeteries. Whosoever does so, shall be guilty of a *dukkaṭa*.'

3. Now at that time the *Bhikkhus* carried out odd bits, and bones, and dirty water³ in their bowls.

People murmured, were shocked, and were indignant, saying, 'The very vessel out of which

¹ *Vissaraṃ akāsi*, on the use of which idiom see the passages quoted below, *Kullavagga* VIII, 1, 1.

² *Pisāṭṭikā*. See below, 27, 5, and *Mahāvagga* III, 12, 3.

³ This list recurs in the Old Commentary on the 10th *Pāṭiṭṭiya* in the *Bhikkhunī-vibhaṅga*. As an explanation of *vighāsa*, *Buddhaghosa* says here *uḷḷhittodakān ti mukha-vikkhālanodakam*.

these Sakyaputtiya Samanas eat, that they use as a waste-tub !'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to carry out odd bits, and bones, and dirty water in your bowls. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, the use of a waste-tub ¹.'

11.

1. Now at that time the Bhikkhus sewed their robes together after tearing the cloth with their hands ²; and the robes became jagged.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, the use of a blade and of a sheath (for the blade) made of felt ³.'

Now at that time a blade with a haft to it ⁴ had come into the possession of the Saṃgha.

They told this matter to the Blessed One.

¹ Paṭiggaho. Slop-basin, waste-tub, 'receptacle' for odd bits. It is so used below at VIII, 4, 4.

² Vipâṭetvâ. The three MSS. read vipphâdetvâ, the same corrected to vipphâdetvâ, and vipphâmetvâ. M for L is a common mistake in Sinhalese MSS., and the correct reading may possibly be vipphâletvâ, if it is not vipphâṭetvâ, as suggested in H. O.'s note, vol. v, p. 259.

³ Namatakan ti satthaka-veṭhanakam pilotika-khandam (B.). The word occurs again below at V, 19, 1, V, 27, 1, and X, 10, 4 (where the nuns are forbidden to use it). Namata is felt; and nâmatika-anga, the wearing of felt, is inserted by some Sanskrit Buddhist writers in the list of Dhutangas. (Burnouf, Introduction, &c., p. 306.)

⁴ Danda-satthakan ti vippalikam vâ aññam pi vâ yam kiṇki dandam yogetvâ kata-satthakam (B.). Compare danda-kathinam at V, 11, 3, and danda-parissâvanam at V, 13, 3.

‘I allow you, O Bhikkhus, the use of a blade with a haft to it.’

Now at that time the *Khabbaggiya* Bhikkhus used various kinds of long handles to their blades, made of silver, and made of gold.

People murmured (&c., as usual, down to) They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to use various kinds of handles to your blades. Whosoever does so, shall be guilty of a *dukkata*. I allow you, O Bhikkhus, the use of handles to your blades made of bone, or ivory, or horn, or of the *naḷa* reed, or of bamboo, or of hard wood, or of lac, or of the shells of fruit, or of bronze, or of the centre of the chank-shell¹.’

2. Now at that time the Bhikkhus sewed their robes with quills or bits of bamboo rind, and the robes were badly sewn.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of needles.’

The needles got blunted².

‘I allow you, O Bhikkhus, the use of a needle-case made of bamboo³.’

Even in the needle-cases the needles became blunt.

¹ This list is given in the *Mahāvagga* VI, 12, 1 (where see our notes), as the materials of which ointment-boxes may be made; and below, V, 11, 5, of thimbles.

² *Kannakīṭā* *hontī ti malagga-kiṭā* (B.). *Mala* may probably here mean ‘rust,’ if the needles were made of iron. *Kannakīṭā*, ‘spoiled,’ is used of plastered walls and the floors of a *Vihāra* at *Mahāvagga* I, 25, 15 = *Kullavagga* VIII, 1, 3, and *pamsu-kiṭā* occurs just below in our present passage. Compare also the note on *vikannam* in the following section.

³ *Sūki-nāḷikam*. On these needle-cases compare the Introductory Story to the 20th *Gātaka*. It is *Pāṭṭiya* to have them made of ivory, horn, or bone. (80th *Pāṭṭiya*, but they are there called *Sūki-gharam*.)

‘I allow you, O Bhikkhus, to fill the cases with chunam¹.

Even in the chunam the needles became blunt.

‘I allow you, O Bhikkhus, to fill the cases with barley-meal².’

Even in the barley-meal the needles became blunt.

‘I allow you, O Bhikkhus, the use of powdered stone³.’

Even in the powdered stone the needles became blunt.

‘I allow you, O Bhikkhus, to mix (the powder) with beeswax⁴.’

The powder still did not cohere.

‘I allow you, O Bhikkhus, to mix sipâtika gum⁵ with the powder⁶.’

3. Now at that time the Bhikkhus sewed their robes together by planting stakes here and there, and uniting them (with strings). The robes became out of shape⁷.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a Kathina⁸,

¹ *Kinnena kummena* (B.).

² *Satthuyâ ti halidda-missakena pittîha-kummena* (B.).

³ *Saritakan ti pâsâna-kunnam vukkati* (B.).

⁴ *Madhu-sitthakena sâretun ti madhu-sitthakena makkhetum* (B.).

⁵ The use of this gum for medicine purposes is allowed at Mahâvagga VI, 7, where see our note. The present use is again mentioned below, V, 27, 1.

⁶ *Sarita-sibbâîkan ti madhu-sitthaka-pilotikam* (B.).

⁷ *Vikannam* hoti. See the note on this expression at Mahâvagga VI, 21, 1. The ‘robes’ were lengths of cloth, and ‘out of shape’ (*vikannam*) must mean either that one side was larger than the other, so that each corner (*kanno*) was not a right angle, or perhaps that each edge (*kanno*) was not straight.

⁸ What *Kathina* may mean in this connection is not exactly

and that you are to sew the robes together after tying down *Kaṭhina*-strings here and there.'

They spread out the *Kaṭhina* on uneven (ground), and the *Kaṭhina* fell to pieces¹.

'You are not, O Bhikkhus, to spread out the *Kaṭhina* on uneven (ground). Whosoever does so, shall be guilty of a *dukkata*.'

They spread out the *Kaṭhina* on the ground, and the *Kaṭhina* became dirty.

'I allow you, O Bhikkhus, the use of a grass-mat.'

The edge of the *Kaṭhina* decayed through age.

'I allow you, O Bhikkhus, to strengthen it by a doubling or a binding along the edge².

The *Kaṭhina* was not large enough³.

'I allow you, O Bhikkhus, the use of a *danda*-

clear to us, but it is evidently a sort of framework, or bench, for the tailors to lay out their work upon. Our notes above on the 1st Nissaggiya and on Mahāvagga VII, 1, 3, refer to a different and secondary use of the word in the *Kaṭhina* ceremonies—so-called doubtless because the *Kaṭhina*-dussa (the supply of cloth to be dyed, sewn, and made up into robes, and distributed, on one and the same day) was to be so sewn with the aid of the *Kaṭhina* here referred to. Buddhaghosa says here, *Kaṭhinā ti nissenī pi tattha atthanta-katasāraka-kilaṇṇānam aññataram pi kaṭhinam vuḍḍhati yāya dupaṭṭa-kivaram sibbenti kaṭhine kivaram pi bandhanti*. On *Dupaṭṭa*, see Mahāvagga VIII, 14, 1.

The use of *obandhitvā* (in reference to the *Kaṭhina*), in opposition to *sambandhitvā* (in reference to the mere stakes), is worthy of notice.

¹ *Paribhiggati*. Perhaps we should translate, 'did not hold together.' See the last section.

² *Anuvātam paribhaṇḍam*. See Mahāvagga VII, 1, 5, VIII, 21, Kullavagga V, 9, 4, VI, 17, 1, XI, 1, 14, and our notes there.

³ *Kaṭhinam na ppahotī ti dīghassa bhikkhuno pamāṇena katam kaṭhinam tattha rassassa bhikkhuno kivaram patthariyamānam na ppahoti anto yeva hoti* (B.).

*katḥina*¹, of a *pidalaka*¹, of a ticket, of binding strings, and of binding threads²; and that you sew your robes together after binding them therewith.'

The interstices between the threads became irregular in length³.

'I allow you, O Bhikkhus, the use of little marks (of the leaf of the talipot palm, or such-like things)⁴.'

The threads became crooked.

'I allow you, O Bhikkhus, the use of false threads (laid along the cloth to show where it is to be cut or sewn)⁵.'

4. Now at that time the Bhikkhus got on to the *Katḥina* with unwashed feet, or wet feet, or with their shoes on⁶, and the *Katḥina* was soiled.

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to get on to the *Katḥina* with unwashed feet, or with wet feet, or with your shoes on. Whosoever does so, shall be guilty of a *dukkata*.'

5. Now at that time the Bhikkhus, when sewing

¹ On these terms, which we do not attempt to translate, see Buddhaghosa's notes as quoted by H. O. at p. 317 of the edition of the text. The first seems to be a *Katḥina* with a cross-bar, but *danda* at V, 11, 1, and V, 13, 3, means handle.

² *Vinandhana-raggum vinandhana-suttakam*. See Buddhaghosa's notes loc. cit., and compare *Mahāvagga* V, 11.

³ *Visamā honti ti kâṇi khuddakâ honti kâṇi mahantâ* (B.). *Sutta* here probably means those threads or strings just referred to by which the stuff was to be tied on to the *Katḥina*.

⁴ *Kaḷimbhakam*: so explained by Buddhaghosa, loc. cit.

⁵ *Mogha-suttakam*. Buddhaghosa says, 'the making of a mark with a green thread, as carpenters do on wood with a black thread.' Compare also our notes 2 and 3 on *Mahāvagga* VII, 1, 5.

⁶ The whole section is repeated in the text at length for each of these three cases.

their robes, held the stuff with their fingers, and their fingers were hurt.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a thimble¹.’

Now at that time the *Khabbaggiya* Bhikkhus used various kinds of thimbles,—gold ones, and silver ones.

People murmured, &c. The Bhikkhus heard, &c. They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to use various kinds of thimbles. Whosoever does so, shall be guilty of a *dukkata*. I allow you, O Bhikkhus, thimbles made of bone, or ivory, or horn, or of the *na/a* reed, or of bamboo, or of hard wood, or of lac, or of the shells of fruit, or of bronze, or of the centre of the chank-shell².’

Now at that time the needles, and scissors, and thimbles got lost.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a box or drawer³ in the workshop.’

They got crowded together in the workshop box.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a thimble bag (to carry the thimbles about in).’

They had no shoulder-strap.

¹ *Paṭiggaho*, ‘receptacle’ for the finger. See our note above on V, 10, 3, where the same word means a waste-tub. For other secondary uses of the word, see *Gātaka* I, 146, II, 9, 26. *Buddhaghosa* says here, *paṭiggahan ti aṅguli-kosakam*.

² So of ointment-boxes, *Mahāvagga* VII, 12, 1; and of scissors, above, V, 11, 1.

³ *Āsevana*-(sic) *vitthakam nāma yam kiññi pātī-kaṅgo/akādi* (B.).

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a shoulder-strap, or of a piece of string, to tie the bags on with¹.’

6². Now at that time the Bhikkhus, when sewing their robes in the open air, were distressed by heat and by cold.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a hall or of a shed for the *Kaṭṭhina*.’

The *Kaṭṭhina* hall had too low a basement, and it was inundated with water.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to make it with a high basement³.’

The facing (of the basement) fell in.

‘I allow you, O Bhikkhus, to line the basement with facing of three kinds⁴—brick facing, stone facing, or wooden facing.’

They found difficulty in getting up into it.

‘I allow you, O Bhikkhus, the use of stairs of three kinds—brick stairs, stone stairs, or wooden stairs.’

As they were going up them they fell off.

‘I allow you, O Bhikkhus, the use of a balustrade⁵.’

¹ See our note above on V, 9, 4.

² The whole of this paragraph is repeated below, though not in the same order, of the *Kaṅkama* or cloister, and of the *Gantāghara*, or bath-house. (See V, 14, 2, 3.)

³ That is, to build it on a raised platform, the technical term for which is *kāya*.

⁴ See our note below on V, 14, 3. The whole passage recurs of the lining of a well at V, 16, 2, and of *Vihāras* themselves at VI, 3, 3.

⁵ *Ālambana-bāham*. At *Mahā-sudassana Sutta* I, 59, there is

Straw and plaster fell (from the walls and roof) into the *Kaṭṭhina*-hall.

‘I allow you, O Bhikkhus, to first cover over (the walls and roof with skins¹), and then plaster them within and without. (And I allow the use of) whitewash, and blacking, and red colouring², and wreath-work, and creeper-work, and bone hooks, and cupboards³, and bamboos to hang robes on, and strings to hang robes on.’

7. Now at that time the Bhikkhus, when they had sewn the robes together, left the *Kaṭṭhina* as it was, and went away; and the robes were eaten by rats and white ants.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to fold up the *Kaṭṭhina*.’
The *Kaṭṭhina* came to pieces.

a description of flights of stairs (*sopāṇā*), each of which had *thambhā*, evidently posts or banisters, *sūkiyo*, apparently cross-bars let in to these banisters; and *uṇhisaṃ*, either a head-line running along the top of the banisters, or a figure-head at the lower end of such a head-line (See Rh. D.’s ‘Buddhist Suttas, p. 262.) This and the previous paragraphs are repeated below, V, 14, 2, of the *Kāṇḍaka*.

¹ See *Mahāvagga* V, 11, where the same technical term (*ogumpheti*) is used. Buddhaghosa’s note is given at p. 317 of the text. See also V, 14, 3, below.

² *Geruka-parīkammam*. This reading, and not *gerika*, is confirmed by VI, 3, 1, VI, 17, 1, where the two previous words also occur. On this mode of preparing walls and floors, see our note below on VI, 20.

³ *Pañka-paṭīkam* or *-paṭṭīkam* a term of doubtful signification which recurs, together with all the previous words, in the Old Commentary on the 19th *Pāṭiṭṭiya*. Compare *pañka-prastha* in B R. The word is perhaps however connected with Sanskrit *paṭṭikā*, as *kela-pattikam* at V, 21, 2 undoubtedly is. It occurs below, in a similar connection. at VI, 3, 1.

‘I allow you, O Bhikkhus, to fold up the *Kaṭṭhina* in a cow-hide (?)¹.’

The *Kaṭṭhina* got uncovered.

‘I allow you, O Bhikkhus, the use of strings to tie it up with.’

Now at that time the Bhikkhus went away, putting the *Kaṭṭhina* up against the wall or a pillar; and the *Kaṭṭhina*, falling over, was broken.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to hang it on a stake of the wall, or on a hook ².’

12.

1. Now the Blessed One, when he had stayed at Râgagaha as long as he thought fit, set out on his journey toward Vesâlî³.

Now at that time the Bhikkhus went along, carrying their needles and scissors and drugs in their bowls.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a bag to carry the drugs in ⁴.’

¹ *Go-ghamsikâya*. Compare *pâda-ghamsani* at 22. 1; and on the use of *samharati* in a similar connection, see VI, 2, 7.

² *Nâga-dante*. See the note on Mallaka at *Kullavagga* V, 1, 4.

³ This is merely introduced to show that the following rules or privileges in this and the next chapter (§§ 1, 2) were to be in force when the Bhikkhus were on a journey.

⁴ Neither here nor in V, 11, 5 are we to understand that the needles and scissors are to be carried in bags. They are mentioned in both passages merely to show the inconvenience of having no separate receptacles for the thimbles and the drugs.

They had no shoulder-strap.

‘I allow you, O Bhikkhus, the use of a shoulder-strap¹, or of a string to tie the bags on with.’

Now at that time a certain Bhikkhu tied his sandals on to his girdle, and then entered the village for alms². A certain Upâsaka, when saluting that Bhikkhu, knocked up against the sandals with his head. The Bhikkhu was annoyed; and when he had returned to the Ârâma, he told this matter to the Bhikkhus. They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a bag to carry your sandals in.’

They had no shoulder-strap.

‘I allow you, O Bhikkhus, the use of a shoulder-strap, or of a string to tie the bags on with.’

13.

1. Now at that time the water as they went along could not be drunk without breaking the rules³, as they had no strainers.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a strainer.’

The little cloth (that was used for a strainer) was not sufficient (to filter enough water for the whole party).

¹ See the note on V, 9, 4.

² He would require the sandals only when he came, in his journey, to rough places; not on the smooth, well-trodden, village paths.

³ The rule, that is, against destroying the life of living things.

‘I allow you, O Bhikkhus, the use of a strainer fixed on to a ladle¹.’

Still the little cloth was not sufficient for the purpose.

‘I allow you, O Bhikkhus, the use of a regulation water-pot².’

2. Now at that time two Bhikkhus were travelling along the high-road in the Kosala country. One of the Bhikkhus was guilty of some transgression. The other one said to him, ‘Do not, my friend, do such a thing. It is not becoming.’ The first one bore a grudge against him³. Afterwards the other Bhikkhu, being tormented with thirst, said to the Bhikkhu who bore the grudge, ‘Give me, friend, your strainer. I am going to drink some water.’ The Bhikkhu who bore the grudge would not give it to him. The other Bhikkhu died of thirst⁴. Then that Bhikkhu, when he had arrived at the Ârâma, told this matter to the Bhikkhus.

¹ *Kaṭakkhu-parissāvanam nâma tîsu dandakesu vinandhitvâ katam* (B.).

² *Dhamma-karakam*. Doubtless a water-pot with a strainer so fixed into it that a quantity of water could be filtered quickly. The word occurs at *Mahāvamsa*, p. 90, and below, VI, 21, 3.

³ So *tasmim upanandhi*. The Introductory Story in the *Sutta-vibhaṅga* on the 36th *Pâṭittiya* is, so far, word for word the same as this section. Buddhaghosa there explains *upanandhi* by *ganita-upanâho*. See vol. iv, p. 359, of H. O.’s edition of the *Vinaya Piṭaka*. The Introductory Story to the 31st *Gâtaka* is also based on a similar incident, and there the corresponding expression is *vivâdam akamsu*. (Fausboll’s *Gâtaka*, vol. i, p. 198.)

⁴ In the *Gâtaka* commentary this tragic result of the refusal is absent. The Bhikkhu who has no strainer merely drinks without straining. (Rh. D.’s ‘Buddhist Birth Stories,’ vol. i, p. 278.)

‘What then, Sir? when asked for your strainer, would you not lend it?’

‘It is even so, Sirs.’

Those Bhikkhus who were moderate were annoyed and vexed, and murmured, saying, ‘How can a Bhikkhu, when asked for his strainer, refuse to lend it?’ And they told this matter to the Blessed One.

Then the Blessed One on that occasion and in that connection (&c., as usual, see for instance in *Kullavagga* I, 1, 2, down to) addressed the Bhikkhus, and said :

‘A Bhikkhu who is on a journey is not, O Bhikkhus, to refuse to lend his strainer, when he is asked for it. Whosoever does so, shall be guilty of a *dukkata*. And (a Bhikkhu who is) not provided with a strainer, O Bhikkhus, is not to undertake a journey. Whosoever does so, shall be guilty of a *dukkata*. If there be no strainer nor regulation water-pot, the corner of the upper robe is to be adopted¹ for the purpose of straining before drinking.’

3. Now the Blessed One, journeying straight on, arrived in due course at Vesâlî. And there at Vesâlî the Blessed One lodged in the Mahâvana, in the Kûâgâra Hall.

Now at that time the Bhikkhus were engaged in building²; and the strainer did not act³.

¹ *Adhi/hâtabbo*, that is, the Bhikkhu is to determine in his mind that that part of his robe is a strainer for the time.

² *Navakammam karonti*. On the use of this and allied idioms, see *Gâtaka* I, 92, line 22; *Kullavagga* I, 18, 1, VI, 5, 2, *Bhikkhunî-vibhanga*, *Pârâgika* I, 1; *Indian Antiquary* XI, 29. Senart's *Kakkâyana*, p 189.

³ *Na sammati*, which is curious. For ‘did not suffice,’ the standing expression would be *na ppahoti*.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, the use of a double strainer¹.’

The double strainer did not act.

‘I allow, O Bhikkhus, the use of a filter².’

Now at that time the Bhikkhus were troubled³ by mosquitoes.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, the use of mosquito curtains⁴.’

14.

1. Now at that time at Vesâli a regular service of sweet food had been established, the laity taking the duty in turns. The Bhikkhus, eating the sweet food, became very sick with superfluity of humors in their body⁵.

Now Givaka Komârabhaḥka went to Vesâli on

¹ *Danda-parissâvanam*. Apparently a long box, both ends of which strain the water, which is poured into the middle by means of a pipe (*dandaka*). Buddhaghosa says, *Danda-parissâvanam* ti (sic; only one s) *raganakânam khâra-parissâvanam viya katusu pâdesu baddha-nisemkâya sâtakam bandhitvâ magghe dandake udakam âsîṇṇitabbam*. Tam ubhohi *kotthâsehi pûretvâ parisâvati*. Compare *danda-satthakam* and *danda-kathinam*, above, V, 11, 1, 3.

² *Ottharakam nâma yam udae ottharivâ ghaṭakena udakam ganhanti*. Tam hi *katusu dandakesu vettham bandhitvâ sabbe pariyante udakato moketvâ magghe ottharivâ ghaṭena udakam ganhanti* (B.).

³ *Ubbâḷhâ*. See Mahâvagga III, 9, 1-4, and Gâtaka I, 300.

⁴ *Makasa-kuṭikâ ti ñivara-kuṭikâ* (B.). Literally, a ‘mosquito hut,’ the walls of which are to be of cloth.

⁵ *Abhisannakâyâ ti semhâdi-dos’-ussanna-kâyâ* (B.). This word has already occurred at Mahâvagga VI, 14, 7, where Buddhaghosa’s explanation is much the same. See also Mahâvagga VIII, 1, 30.

some business or other. And on seeing the Bhikkhus very sick with superfluity of humors, he went up to where the Blessed One was; and when he had come there, he saluted the Blessed One and took his seat on one side. And when so seated he said to the Blessed One: 'The Bhikkhus, Lord, are now very sick with superfluity of humors. It would be well if the Blessed One were to prescribe, Lord, for the Bhikkhus the use of the cloister¹ and of the bath-room². Thus will the Bhikkhus become convalescent.'

Then the Blessed One instructed, and aroused, and incited, and gladdened *Givaka Komârabhaṅga* with religious discourse. And *Givaka Komârabhaṅga*, so instructed, and incited, and aroused, and gladdened with religious discourse, arose from his seat and saluted the Blessed One, and keeping him on his right hand as he passed him, departed thence. And the Blessed One, on that occasion and in that connection, convened an assembly of the Bhikkhusangha, and addressed the Bhikkhus, and said, 'I

¹ *Kankama*. A straight piece of ground cleared and levelled for the purpose of walking up and down upon for exercise and meditation. See our note on this word at Mahāvagga V, 1, 14.

² *Gantâghara*. See our note above on Mahāvagga I, 25, 12. It was not ordinarily used for cold baths, which were taken in the rivers or tanks, but for a kind of hot-water bath, or perhaps steam bath, the exact mode of taking or administering which is not as yet certain. Several Bhikkhus took the bath at the same time, but it is not likely that they got into the water (though the expression *uttarati* is used, loc. cit., of their leaving the bath), as they scarcely would have made vessels large enough to contain a man. It rather seems that they sat on stools close to a large fire, and had water poured over them. The use of this kind of bath is forbidden to the Bhikkhunis at Kullavagga X, 27, 4.

prescribe, O Bhikkhus, the use of the cloister and of the bath-room.'

2. Now at that time the Bhikkhus walked up and down on a cloister on uneven ground; and their feet were hurt.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to make it level.'

The cloister had too low a basement, and was inundated with water¹.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to make it with a high basement.'

The facing of the basement fell in².

'I allow you, O Bhikkhus, the use of facing of three kinds—brick facing, stone facing, and wooden facing.'

They found difficulty in getting up into it.

'I allow you, O Bhikkhus, the use of stairs of three kinds—brick stairs, stone stairs, and wooden stairs.'

As they were going up them, they fell off.

'I allow you, O Bhikkhus, the use of a balustrade.'

Now at that time the Bhikkhus, when walking up and down in the cloister, fell down.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to provide a railing³ for the cloister.'

¹ All the following paragraphs are the same as above, V, 11, 6, where see our notes.

² As we have pointed out above, in our note on Mahāvagga V, 1, 14, it is not probable that the *Kaṅkama* at first had a roof and stairs and balustrade. These were later improvements.

³ *Vedikā*. See Mahā-sudassana Sutta I, 60, and Rh. D.'s note there ('Buddhist Suttas,' p. 262), and below, VI, 2, 2.

Now at that time the Bhikkhus, when walking up and down in the open air, were distressed by heat and by cold.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a hall for the cloister¹.’

Straw and plaster fell (from the walls and roof) into the cloister-hall.

‘I allow you, O Bhikkhus, to first cover over (the walls and roof with skins), and then plaster them. (And I allow the use of) whitewash, and blacking, and red colouring, and wreath-work, and creeper-work, and bone hooks, and cupboards, and bamboos to hang robes on, and strings to hang robes on.’

3. [The whole of the above, from the basement down to the balustrade, is repeated of the hot-bath house.]

The bath house had no door.

‘I allow you, O Bhikkhus, the use of a door, with door-posts and lintel², with hollows like a mortar (for the door to revolve in³), with projections to

¹ *Kaṅkamana-sâlâ*, already referred to at Mahāvagga III, 5

² *Pittḥa-saṃghāṭam*. See Childers under *saṃghāṭa*, and the Samanta Pāsādikā on the 19th Pāṭitūya. *Kavāṭa-pittḥa* occurs in Mahāvagga I, 25, 15, and in the Samanta Pāsādikā on Pāṭitūya 19 (compare *uparī-pittḥitī* at Kullavagga VIII, 1, 1), and this and the two following phrases below, VI, 2 1. Buddha-ghosa has nothing on them, either here or there; and they were probably therefore in quite common use even in his day. The whole of this paragraph recurs below, VI, 3, 7.

³ *Udukkhalikam*. Presumably the door had no hinges, but the upper and lower ends of one side projected into hollows prepared for them in the lintel and the threshold. This suggestion is confirmed by the connection in which these words are used at VI, 2, 1.

revolve in those hollows¹, with rings on the door for the bolt to work along in², with a block of wood fixed unto the edge of the door-post and containing a cavity for the bolt to go into (called the monkey's head³), with a pin⁴ (to secure the bolt by), with a connecting bolt⁵, with a key-hole⁶, with a hole for the string with which the door can be closed, and with a string for that purpose⁷.

¹ Uttara-pâsakam. See the last note. Pâsaka recurs also in the next but one Compare aggala-pâsaga in Âyâraṅga Sutta II, 1, 5, 2.

² Aggala-vaṭṭi nâma dvâra-bâhâye samappamâno yeva aggalatthambho vuḍḍati yattha tîmī kattâri kkhiddâni katvâ sūhiyo denti (B.).

³ Kapi-sisakam nâma dvâra-bâham viggḥitva tattha pavesito aggala-pâsako vuḍḍati (B) The word recurs in the Mahâ-parimibbâna Sutta V, 32, where it is said of Ānanda that he kapisisakam âlambitvâ aṭṭhâsi, just as in the Mahâ-sudassana Sutta II, 24 it is said of the queen under similar circumstances that she dvâra-bâham âlambitvâ aṭṭhâsi Buddhaghosa's commentary on the word in the former of these two passages is given by Rh D in his note at p 95 of the 'Buddhist Suttas.'

⁴ Sûṭṭikâ ti tattha (that is, kapi-sisake) magghe kkhiddam katvâ pavesitâ (B.). Apparently a pin to pass through the monkey's head so as to secure the bolt in its place after it has been shot into the cavity. See the next note and below, VI, 2, 1

⁵ Ghaṭṭikâ ti upari-yogitâ (B.) At Gâtaka I, 360 (compare Kullavagga IX, 1, 2). we are told of a man who dvârâni pidaḥanto sabba-dvâresu sūḷighaṭṭikâdayo datvâ talam (sic, query tâlam) abhiruhitvâ tattha pi dvâram pidaḥitvâ nisīdi. As the principal bolt was probably called aggala (unless that were the name for the whole machinery) this was some smaller bolt. And in Kullavagga VIII, 1, 1 an instance is given of a man undoing the bolt (ghaṭṭikam ugghâṭetvâ) of an uninhabited vihâra. such as is referred to in VI, 2, 1.

⁶ Tâlaḷḷakkhiddam See the end of VI, 2, 1, and Childers under the word tâlo Buddhaghosa says nothing The word tâla occurs in the last note.

⁷ Âviṇṇkhana-kkhiddam âviṇṇkhana-raggum. These are said in VI, 2, 1 to be necessary because the door could not be put

The lower part of the wattle and daub wall¹ of the bath-room decayed (through damp).

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to face round the lower half of the wall (with bricks ²).'

The bath-room had no chimney ³.

'I allow you, O Bhikkhus, the use of a chimney.'

Now at that time the Bhikkhus made a fire-place in the middle of a small bath-room, and there was no room to get to (the bath).

'I allow you, O Bhikkhus, to make the fire-place at one side of a small bath-room, and in the middle of a large one ⁴.'

The fire in the bath-room scorched their faces.

'I allow you, O Bhikkhus, the use of clay to spread over your faces ⁵.'

They moistened the clay in their hands.

'I allow you, O Bhikkhus, the use of a trough to moisten the clay in ⁶.'

to, and doubtless have the meaning above assigned to them. *Āvāṇṇā* (or *āvāṇṇā*?) at Sutta-vibhanga, *Samghādisesa* II, 4, 9, means he drew towards himself; and *Āvāṇṇānā* (*āvāṇṇānā*?), *ibid.* II, 2, 2, is used as an equivalent of *ākaddhanā*, which is much the same thing.

¹ *Kudda-pādo*. Compare Rh. D's note on Mahā-parinibbāna Sutta V, 41. The phrase recurs below of Vihāras at VI, 3, 4.

² *Mandalikam kātun ti nīka-vatthukam kinitum* (B) *Kīnāti* is the technical word for laying bricks one above another; the comment therefore means 'to line or face the lower part with bricks.' (Compare *pokkharaniyo iṭṭhikāhī kinitum* at Mahā-sudassana Sutta I, 58, Rh. D's 'Buddhist Suttas,' p. 262, 'to face the ponds with bricks or tiles;' and on facing a well below, V, 16, 2.)

³ *Dhūma-nettan ti dhūma-nikkhamana-khiddam* (B.). The word is used of a surgical instrument at Mahāvagga VI, 13, 2.

⁴ A similar paragraph occurs below, VI, 3, 3, of Vihāras.

⁵ *Mukha-mattikam*. See our note 4 on Mahāvagga I, 25, 12.

⁶ *Mattikā-donikam*. See the last words of V, 16, 2.

The clay had a bad smell.

‘I allow you, O Bhikkhus, to scent it.’

The fire in the bath-room scorched their bodies.

‘I allow you, O Bhikkhus, to have water poured over you.’

They poured the water out of dishes and alms-bowls.

‘I allow you, O Bhikkhus, a stand for the water, and saucers¹ to pour it from.’

A bath-room with a thatched roof did not produce perspiration.

‘I allow you, O Bhikkhus, to cover the roof of the bath-room (with skins²), and to plaster it within and without.’

The bath-room became swampy.

‘I allow you, O Bhikkhus, to lay the floor with flooring of three kinds—brick flooring, stone flooring, and wooden flooring.’

It still became swampy.

‘I allow you, O Bhikkhus, to wash the floor.’

The water settled on the floor.

‘I allow you, O Bhikkhus, the use of a drain to carry off the water³.’

Now at that time the Bhikkhus sat in the bath-room on the ground, and they had pins and needles in their limbs⁴.

¹ *Sarâvakam*. See *Mahāvagga* VI, 12, 1, and *Gâtaka*, vol. i, p. 8.

² *Ogumphetvâ*. See above, V, 11, 6, and our note there.

³ *Udaka-niddhamanam*. See *Gâtaka* I, 175, 409, 425, 489, in which passages an entrance to, or an exit from, a palace or a city is effected respectively *niddhamana-mukhena*, *niddhamana-dvârena*, *niddhamanena*, and *niddhamana-maggena*. Our phrase here recurs below, V, 35, 4.

⁴ *Gattâni kanduvanti*. *Gattâni* is nominative, not accusative. Compare *Mahāvagga* VI, 14, 5, where *kanduvati* is used in the neuter sense. (‘The sore was irritable.’)

‘I allow you, O Bhikkhus, the use of stools for the bath-room.’

Now at that time the bath-room had no enclosure.

‘I allow you, O Bhikkhus, to enclose it with three kinds of enclosures—brick walls, and stone walls, and wooden fences.’

4. There was no antechamber¹ (in which the water could be kept).

‘I allow you, O Bhikkhus, to have an antechamber.’

The basement of the antechamber was too low, and it was inundated with water [and so on, as in II. 6, and in the last section down to the end of the description of the door, followed by the closing words of II. 6 and of § 2 from ‘straw and plaster fell, &c.’ down to ‘cupboards²’].

5. The cell³ became swampy.

‘I allow you, O Bhikkhus, to spread gravel⁴ over it.’

¹ *Koṭṭhako*. This word means a room without a window, and it is used either of 1. ‘a room over a gateway,’ or 2. ‘a room used as a store-room.’ (Compare *Mahāvagga* III. 5, 6, 9; *Kullavagga* IV, 4, 6, 7, VI, 3, 7, 9, VI, 4, 10, IX, 1, 2; and *Gâtaka* I, 179, 227, 230. II, 168.) The whole of this paragraph recurs below, V, 35, 4, of the *koṭṭhaka* to a privy; and the two passages taken together show that an entrance room or passage, a porch or antechamber, is meant, in which the water was kept ready for use. For that reason this particular kind of *koṭṭhaka* is elsewhere called, in both connections, *udaka-koṭṭhaka* (*Mahāvagga* VI, 14, 3, of the bath-room—where see Buddhaghosa’s note quoted in our ‘*Vinaya Texts*,’ vol. II, p. 57—and *Dhammapada*, p. 103, of the privy) Buddhaghosa explains it here by *dvâra-koṭṭhako*, and it occurs again below, VIII. 8, 2, in the same sense.

² The last two items in § 2 are supplied for this case also in the next chapter but one.

³ *Pariveṇa* is doubtless here, and below at VIII, 8, 2 in the same connection, a cell used as a cooling-room, after the steam bath. Buddhaghosa says nothing here, but gives a note below, V, 35, 4.

⁴ *Marumba*. This word occurs in a description of different kinds of earths in the Old Commentary on the 10th *Pâṭiṭṭiya*

They did not succeed in getting any¹.

‘I allow you, O Bhikkhus, to flag it with stone.’

The water settled on the floor.

‘I allow you, O Bhikkhus, to have a drain to it.’

15.

1. Now at that time the Bhikkhus, when naked², saluted one another, and received salutes; did service to one another, and received services; gave to one another, and accepted; ate, both hard food and soft; tasted; and drank.

They told this matter to the Blessed One.

‘A man, O Bhikkhus, when naked, is not to give salutations, nor receive them; is not to do services, nor to accept them³; is not to give, nor to receive; is not to eat either hard or soft; is not to taste; is not to drink. Whosoever does so, shall be guilty of a dukkaṭa.’

16.

1. Now at that time the Bhikkhus in the bath-room put the robes down on the ground, and the robes became dirty.

(Sutta-vibhaṅga, Pākittiya X, 2, 1); and in a similar connection at Dīpavamsa XIX, 2. Also below, V, 35, 4, VI, 3, 8.

¹ Na pariyāpuṇanti. See the use of this phrase at Kullavagga V, 5, 2.

² That is, while in the Gantāghara, which explains the otherwise inexplicable fact of this chapter being inserted here instead of at the commencement of 16. 2.

³ In Mahāvagga I, 25, 13, services are to be rendered to a Bhikkhu who is in the bath. This is permitted by 16. 2 below.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a bamboo to hang your robes on, and of a string to hang your robes on¹.’

When rain fell, it fell over the robes.

‘I allow you, O Bhikkhus, to have a hall to the bath-room.’

The basement of the bath-room hall was too low [&c., as in 11. 6; 14. 2 as to basement, roof-facing, stairs, and balustrade, followed by the closing words of 11. 6 and 14. 2, down to the end].

2. Now at that time the Bhikkhus were afraid² to do service to one another, both when in the bath-room and in the water.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, three kinds of coverings—the covering of the bath-room, the covering of the water, and the covering by clothes³.’

Now at that time there was no water in the bath-room.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, a well.’

The facing of the well fell in⁴.

‘I allow you, O Bhikkhus, to line the well with

¹ So also above, 11. 6 (at the end), and 14. 2 (at the end).

² On account of the rule laid down in chapter 15.

³ This rule abrogates that laid down in chapter 15, so far as regards bathing and shampooing. Buddhaghosa says accordingly, *Tisso paṭikkhādayo ti. Ettha gantāghara-paṭikkhādi ka udaka-paṭikkhādi ka parikammam karontass’ eva vaṭṭati. sesesu abhivādanādisu na vaṭṭati. Vattha-paṭikkhādi sabba-kammesu vaṭṭati.*

⁴ *Kūlam luggati.* (The reading is not without doubt.) Compare *Paluggati*. The same expression occurs below, V, 17. 2, and *luggati* at Mahāvagga VIII, 21, 1.

facings of three kinds¹—brick facing, stone facing, and wooden facing.’

[Then follow the paragraphs as to the high basement, the facing of the roof, the stairs, and the balustrade, as in 11. 6 ; 14. 2 ; and above, § 1².]

Now at that time the Bhikkhus drew water with jungle-rope³, or with their waistbands.

‘I allow you, O Bhikkhus, the use of a string rope to draw water with.’

Their hands were hurt (by the rope).

‘I allow you, O Bhikkhus, the use of a long pole balanced as a lever⁴, of a bullock machine⁵, or of a wheel and axle⁶.’

¹ *Kinitum tayo kaye*. See our note 4 above on V, 14, 3, and the passages there quoted. The whole passage occurs V, 11, 6.

² All this refers doubtless to the kind of shed or portico to be erected over the well. (See below.) One would expect that the formal licence for such a *mandapa* would have been inserted here in due course as above, 11. 6, for the *Kaṭhina-sâlâ*.

³ This is the usual Anglo-Indian term for the creepers so commonly used for such purposes. The Pâli word is *vallikâ*, which occurs in a different sense at V, 2, 1.

⁴ *Tulâ*. This is the ordinary and simple machine, so common in all countries where irrigation is carried on, for raising water from canals or from shallow wells. Buddhaghosa says here: *Tulan ti pannikânam viya udaka-abbhâhana-tulâ*. *Pannika* is ‘florist’ (see *Gâtaka* I, 411, II, 180). *Abbhâhana* must be wrong (see *Sutta Nipâta* III, 8, 8); possibly *abbhâvâhana* is the correct reading.

⁵ The name of this machine is spelt differently in the MSS. (*karaka/aṅka* the Sinhalese MS., and *karakaḍaka* the Burmese MSS.), and the reading is doubtful. Buddhaghosa says: *Dakadaka/ako* (sic! In the next note but two the same MS. reads *kaḍadaka/ake*) *vuḍḍati gone vâ yogetvâ hatthehi vâ gahetvâ dîgha-varattâdîhi âkadḍhana-yantam*. We can only say negatively that the word can have nothing to do either with *karka/aka*, a hook in the form of a crab’s claw; or with *kara-kantaka*, finger-nail.

⁶ *Kakkavaṭṭakam*, on which Buddhaghosa has the unintelligible note *arahatta(!)-ghaṭi-yantam*.

A number of pots were broken.

‘I allow you, O Bhikkhus, water-vessels¹ of three kinds—brass pots, wooden pots, and skins².’

Now at that time the Bhikkhus, when drawing water in the open air, suffered from heat and cold.

‘I allow you, O Bhikkhus, to build a shed over the well³.’

Straw and plaster fell into the building over the well.

‘I allow you, O Bhikkhus, to cover the shed with skins, and to plaster it within and without; and I allow the use of whitewash, blacking, red-colouring, wreath work, creeper work, cupboards, bamboos to hang robes on, and strings to hang robes on.’

The well was uncovered, and it was littered over with grass, and plaster, and dirt.

‘I allow you, O Bhikkhus, a lid⁴ to the well.’

Water-vessels were found wanting.

‘I allow you, O Bhikkhus, the use of troughs⁵ and basins.’

¹ Vârake. The spelling of this word in Childers's Dictionary (*varâko*) is a misprint. Both the passages he quotes read *vârako*. Other water-vessels, besides these three, are allowed by the closing rule of this chapter.

² *Kamma-khandam nâma tûlâya vâ ka/adaka/ake vâ yogetabam kamma-bhâganam* (B.). The rendering adopted by Childers from Turnour (*Mahāvamsa*, p. 3) is therefore incorrect.

³ The following passage has already occurred above, V, 11, 6 and V, 14, 3.

⁴ *Apidhânam*. See *Mahāvagga* VI, 12, 2.

⁵ *Udaka-donim*. At *Gâtaka* I, 450, such a *doni* is said to have been made out of the trunk of a tree. Compare the use of *mattikâ-donikam* at V, 14, 3.

17.

1. Now at that time the Bhikkhus used to bathe anywhere all over the Ârâma, and the Ârâma became muddy.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, a pool (at the entrance to the Ârâma).’

The pool was public, and the Bhikkhus were ashamed to bathe in it.

‘I allow you, O Bhikkhus, to surround it with enclosures of three kinds—brick walls, stone walls, and wooden fences¹.’

The pool became muddy.

‘I allow you, O Bhikkhus, to flag it with three kinds of flooring—brick flooring, stone flooring, or wooden flooring.’

The water settled.

‘I allow you, O Bhikkhus, a drain.’

Now at that time the Bhikkhus’ limbs became cold.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to make use of a towel², and to wipe the water off with a cloth.’

2. Now at that time a certain Upâsaka was desirous of making a tank for the use of the *Samgha*.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, a tank.’

The sides of the tank fell in³.

¹ So also the closing words of V, 14, 3.

² Udaka-puññhani. This is also mentioned in the Old Commentary on the 86th Pâṭṭiya. The verb recurs in the same sense below, VI, 3, 1.

³ Kûlam luggati. See V, 16, 2.

'I allow you, O Bhikkhus, to line the tank with facing of three kinds—brick facing, stone facing, and wooden facing.'

They found difficulty¹ in getting into it.

'I allow you, O Bhikkhus, flights of stairs of three kinds—brick steps, stone steps, and wooden steps.'

While going up them, they fell down.

'I allow you, O Bhikkhus, a balustrade.'

The water in the tank became stale.

'I allow you, O Bhikkhus, the use of pipes to lay on the water², and to drain the water off³.'

Now at that time a certain Bhikkhu was desirous of erecting a bath-room with a *nillekha*⁴ roof for the use of the *Samgha*.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, a bath-room with such a roof to it.'

18.

1. Now at that time the *Khabbaggiya* Bhikkhus separated themselves from the mats on which they sat down for four months⁵.

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to separate yourselves for four months from the mats on which you sit

¹ *Vihaññanti*. See V, 11, 6.

² *Udakāyatikan ti udakassa āgamana-mattikam* (B.). Compare *āyataka* at IX, 1, 3.

³ See above our note on V, 14, 3.

⁴ *Nillekha-gantāgharam nāma āviddha-pakkha-pāsakam vuḷḷati*. *Gopānasīnam upari-mandale pakkha-pāsake thapetvā kata-kūṭa-kkhadanass' etam nāmam* (B.).

⁵ Compare the 2nd *Nissaggiya*.

down. Whosoever does so, shall be guilty of a dukkaṭa.'

Now at that time the *Kḥabbaggiya* Bhikkhus lay down to sleep on beds scattered over with flowers.

People who came on a visit to the Vihâras saw it, and murmured, &c., saying, 'Like those who still live in the pleasures of the world.'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to sleep on beds scattered over with flowers. Whosoever does so, shall be guilty of a dukkaṭa.'

Now at that time people came to the Ârâma, bringing perfumes and garlands. The Bhikkhus, fearing to offend, would not accept them.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to accept the perfume, and to apply it to the door for a space of five finger-breadths¹; and to accept the flowers, and put them on one side in the Vihâra.'

19.

1. Now at that time a sheath of felt² had come into the possession of the *Samgha*.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, a sheath.'

The Bhikkhus considered whether a sheath was a thing which each one might keep for himself, or a thing which ought to be handed over from time to time by one Bhikkhu to another.'

¹ *Kavâṭe pañkangulikam dâtum*, on which Buddhaghosa has no note. This measure occurs in *Gâtaka* I, 166, 192; Fausbøll's 'Five *Gâtakas*' 6; and *Mahāvamsa*, p. 193.

² *Namatakam*. See V, 11, 1.

‘A sheath, O Bhikkhus, is neither to be appropriated nor to be handed over¹.’

Now at that time the *Kḥabbaggiya* Bhikkhus used to eat lying on decorated divans.

People murmured, &c. . . . saying, ‘Like those still living in the pleasures of the world.’

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to eat lying on decorated divans². Whosoever does so, shall be guilty of a *dukkata*.’

Now at that time a certain Bhikkhu was sick, and when eating he was not able to hold his bowl in his hand.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, the use of a stand for the bowl³.’

Now at that time the *Kḥabbaggiya* Bhikkhus used to eat out of one dish, to drink out of one vessel, and to lie on one bed, one coverlet, or one mat⁴.

The people murmured, &c. . . .

They told this matter to the Blessed One.

¹ *Na adhittātabbam na vikappetabbam*. That is, it is always to be kept as common property of the *Samgha* (*Samghika*). See *Mahāvagga* VIII, 20, 2, where the same expressions occur.

² *Āsittakūpadhānam nāma tamba-lohena vā ragatena vā katāya peḷāya* (MS. *belāya*) *etam adhvakanam*. The use of an *ubhato-lohitakūpadhānam* is condemned, among other things of a like kind, in the *Magghima Sīla*, § 5 (Rh. D.’s ‘*Buddhist Suttas*,’ p. 193), and above, *Mahāvagga* V, 10, 2.

³ *Maḥorikā ti dandādhārako vukkatu. Yatthi-ādhāraka-pamā-dhāraka-pakkhita-piṭṭhāni pi etth’ eva pavittāni. Ādhāraka-sam-khepana-gamanato hi patthāya khiddam viddham pi aviddham pi vattati yeva* (B.).

⁴ All these words have already occurred above at *Kullavagga* I 13, 1. ‘Sitting on one seat’ is there added to the list.

‘You are not, O Bhikkhus, [to do any of these things.] Whosoever does so, shall be guilty of a dukkaṭa.’

20.

1. Now at that time *Vaddha* the *Likkhavi* was a friend of the Bhikkhus who were followers of *Mettiya* and *Bhummagaka*¹. Now *Vaddha* the *Likkhavi* went up to the place where those Bhikkhus were, and on arriving there he said to them, ‘My salutation to you, Sirs!’ When he had thus spoken, the Bhikkhus who were followers of *Mettiya* and *Bhummagaka* gave him no reply. And a second and a third time [he said the same words, and still received no reply].

‘Wherein have I offended you, Sirs? Why do you give me no reply?’

‘Therein, that you, friend, sit contented while we are being molested by *Dabba* the Mallian.’

‘But what, Sirs, can I do?’

‘If you wished it, friend, to-day even would the Blessed One expel *Dabba* the Mallian.

‘But what shall I do, Sirs? What is that it is in my power to do?’

‘Come then, friend *Vaddha*. Do you go up to the place where the Blessed One is, and when you have come there, say as follows: “This, Lord, is neither fit nor becoming that the very quarter of the heavens which ought to be safe, secure, and free from danger,

¹ These are two of the *Kḥabbaggiya* Bhikkhus; and the evil deeds of the followers form the subject of *Kullavagga* IV, 4, 5 and following sections. Our sections 1, 2 are nearly the same as §§ 8, 9 there.

that from that very quarter should arise danger, calamity, and distress—that where one ought to expect a calm, that just there one should meet a gale! Methinks the very water has taken fire! My wife has been defiled by Dabba the Mallian!’’

2. ‘Very well, Sirs!’ said *Vaddha* the *Likkhavi*, accepting the word of the followers of *Mettiya* and *Bhummagaka*. And he went up to the Blessed One [and spake even as he had been directed].

Then the Blessed One, on that occasion and in that connection, convened a meeting of the *Bhikkhu-sangha*, and asked the venerable *Dabba* the Mallian:

‘Are you conscious¹, *Dabba*, of having done such a thing as this *Vaddha* says?’

‘As my Lord, the Blessed One, knows.’

[And a second, and a third time, the Blessed One asked the same question, and received the same reply.]

‘The *Dabbas*, O *Dabba*, do not thus repudiate. If you have done it, say so. If you have not done it, say you have not.’

‘Since I was born, Lord, I cannot call to mind that I have practised sexual intercourse, even in a dream, much less when I was awake!’

3. Then the Blessed One addressed the *Bhikkhus*, and said: ‘Let then the *Sangha*, O *Bhikkhus*, turn the bowl down² in respect of *Vaddha* the *Likkhavi*,

¹ See the note above on IV, 4. 9.

² *Pattam nikkuggatu*. This phrase is used in the ordinary signification above, V, 9, 4. It is characteristic of the mildness of early Buddhism that this should be the only penalty imposed upon a layman. Compare H. O.’s remarks in his ‘*Buddha, sein Leben, seine Lehre, seine Gemeinde*,’ pp. 391–393. The house of such a layman becomes then an *agokaro*, an ‘unlawful resort.’ (*Kulla-vagga* VIII, 1, 2.)

and make him incapable of granting an alms to the *Samgha* ¹.

‘There are eight things, O Bhikkhus, which when they characterise an Upāsaka, the bowl is to be turned down in respect of him;—when he goes about to bring loss of gifts on the Bhikkhus, when he goes about to bring harm to the Bhikkhus, when he goes about to cause the Bhikkhus to want a place of residence, when he reviles or slanders the Bhikkhus, when he causes divisions between Bhikkhus and Bhikkhus;—when he speaks in dispraise of the Buddha;—when he speaks in dispraise of the Dhamma;—when he speaks in dispraise of the *Samgha*. I allow you, O Bhikkhus, to turn down the bowl in respect of an Upāsaka who is characterised by these eight things ².’

4. ‘And thus, O Bhikkhus, is the bowl to be turned down. Some able and discreet Bhikkhu is to lay the matter before the *Samgha*, saying,

¹ *Asambhogam samghena karotu*. This phrase is used in regard to a Bhikkhu at *Kullavagga* I, 25, 1, as the distinctive mark of the Act of Suspension (*Ukkhepaniya-kamma*), and there means ‘depriving him of his right to eat and dwell with the other Bhikkhus.’ *Sambhoge anâpatti* at *Mahāvagga* I, 79, 2 (at the end), means that it is not an offence for the Bhikkhus to eat and dwell together with a guilty Bhikkhu under certain conditions there specified. As an Upāsaka never, under any circumstances, either eats or dwells together with the Bhikkhus (in *Pâṭittiya* 5 the reference is to *sāmaṇeras*), the meaning here must be to make him one who has no dealings with the *Samgha*, to withdraw his privilege of providing food or lodging for the *Samgha*. The *sabhoganam kulam* in the 43rd *Pâṭittiya* has probably nothing to do with this.

² When a Bhikkhu behaves towards the laity in any one of the first five of these eight ways the *Paṭisāraṇiya-kamma* is to be carried out against him—that is to say, he has to ask pardon of the layman against whom he has offended. See I, 20. The whole eight recur below, § 6.

“Let the venerable *Samgha* hear me. *Vaddha* the *Likkhavi* has brought a groundless charge against the venerable *Dabba* the *Mallian* of a breach of morality. If the time seems meet to the *Samgha*, let the *Samgha* turn down the bowl as respects *Vaddha* the *Likkhavi*, and make him as one who has no dealings with the *Samgha*.

“This is the motion (*ñatti*).

“*Vaddha* the *Likkhavi* has brought a groundless charge against *Dabba* the *Mallian* of a breach of morality. The *Samgha* turns down the bowl as respects *Vaddha* the *Likkhavi*, and makes him as one who has no dealings with the *Samgha*. Whosoever of the venerable ones approves of the bowl being turned down as regards *Vaddha* the *Likkhavi*, and of making him as one who has no dealings with the *Samgha*, let him keep silence. Whosoever approves not thereof, let him speak.

“The bowl is turned down by the *Samgha* as regards *Vaddha* the *Likkhavi*, he is as one who has no dealings with the *Samgha*. The *Samgha* approves thereof. Therefore is it silent. Thus do I understand.”

5. Then the venerable *Ānanda*, having dressed himself early in the morning, went, duly bowled and robed, to the residence of *Vaddha* the *Likkhavi*. And when he had come there he spake to *Vaddha* the *Likkhavi*, and said: ‘The bowl, friend *Vaddha*, has been turned down by the *Samgha* as regards you, and you are as one who has no dealings with the *Samgha*.’ And *Vaddha* the *Likkhavi*, on hearing that saying, immediately¹ fainted and fell.

¹ Literally, ‘on that very spot.’

Then the friends and companions of *Vaddha* the *Likkhavi*, and his relatives of one blood with him, said to him: 'It is enough, friend *Vaddha*. Weep not, neither lament. We will reconcile¹ the Blessed One to you, and the Order of Bhikkhus.'

And *Vaddha* the *Likkhavi*, with his wife and his children, and with his friends and companions, and with his relatives of one blood with him, went up, with wet garments and with streaming hair, to the place where the Blessed One was; and when he had come there, he cast himself down with his head at the feet of the Blessed One, and said: 'Sin has overcome me, Lord—even according to my weakness, according to my folly, according to my unrighteousness—in that without ground I brought a charge against *Dabba* the Mallian of a breach of morality. In respect thereof may my Lord the Blessed One accept the confession I make of my sin in its sinfulness², to the end that I may in future restrain myself therefrom³.'

'Verily, O friend *Vaddha*, sin hath overcome you—even according to your weakness, and according to your folly, and according to your unrighteousness—in that you brought without ground against *Dabba* the Mallian a charge of breach of morality. But since you, O friend *Vaddha*, look upon your sin as sin, and make amends for it as is meet, we do accept at your hands your confession of it. For this, O friend *Vaddha*, is the advantage of

¹ This is precisely the expression made use of in the converse case, when a Bhikkhu has offended against the laity. See I, 22, 3.

² *Akkayam akkayato patiganhātu*. See the parallel passages in *Mahāvagga* IX, 1, 9; *Kullavagga* VII, 3, 6, &c.

³ *Āyatim samvarāya*. So also above of an offending Bhikkhu, IV, 14, 30.

the discipline of the noble one, that he who looks upon his sin as sin, and makes amends for it as is meet, he becomes able in future to restrain himself therefrom¹.

6. Then the Blessed One addressed the Bhikkhus, and said: 'Let then the *Samgha* turn up the bowl again as regards *Vaddha* the *Likkhavi*, and make him as one who has dealings with the *Samgha*.

'There are eight things, O Bhikkhus, which when they characterise an Upāsaka the bowl should be turned up again as regards him;—when he goes not about to bring loss of gifts on the Bhikkhus, when he goes not about to bring harm to the Bhikkhus, when he goes not about to cause the Bhikkhus to want a place of residence, when he reviles or slanders not the Bhikkhus, when he causes not divisions between Bhikkhus and Bhikkhus,—when he speaks not in dispraise of the Buddha;—when he speaks not in dispraise of the Dhamma;—when he speaks not in dispraise of the *Samgha*.

7. 'And thus, O Bhikkhus, is the bowl to be turned up². That *Vaddha* the *Likkhavi* should go before the *Samgha*, with his upper robe arranged over one shoulder³, and squatting down, and raising

¹ *Samvaram āpaggaṭi*. Compare the use of *vikappaṃ āpaggeyya* in the 8th Nissaggiya.

² The following paragraphs are precisely the same as those in which the revocation of the *Taggaṇiya-kamma* is described in the reverse case of a Bhikkhu, above, I, 8.

³ *Ekamsam uttarāsaṅgam karitvā*. Unless these words have been introduced by mistake from the corresponding passage in I, 8 (which is not probable), they show that the *uttarāsaṅga* (on which see the note on *Mahāvagga VIII*, 13, 4) was also worn by laymen. But this is the only passage known to

his hands with the palms joined together, should speak as follows:

“The bowl has been turned down against me, Sirs, by the *Samgha*, and I am become as one having no dealings with the *Samgha*. I am conducting myself, Sirs, aright in accordance thereto, and am broken in spirit¹, and I seek for release; and I request the *Samgha* for a turning up again of the bowl.”

‘And a second time he is to prefer the same request, and a third time he is to prefer the same request in the same words.

‘Then some discreet and able Bhikkhu should lay the matter before the *Samgha*, saying,

“Let the venerable *Samgha* hear me. The bowl has been turned down by the *Samgha* against *Vaddha* the *Likkhavi*, and he is conducting himself aright in accordance thereto, and is broken in spirit, and seeks for release, and requests the *Samgha* for a turning up again of the bowl. If the time seems meet to the *Samgha*, let the *Samgha* turn up the bowl again as regards *Vaddha* the *Likkhavi*, and make him as one who has dealings with the *Samgha*.

“This is the motion (*ñatti*).

“Let the venerable *Samgha* hear me. The bowl has been turned down (&c., as before), and he is conducting himself (&c., as before), and he requests the *Samgha* (&c., as before). The *Samgha* turns up again the bowl as regards *Vaddha* the *Likkhavi*, and makes him as one who has dealings with the

us in the earlier literature in which such a use of it is mentioned or implied. Compare Rh. D.'s note on the ‘Book of the Great Decease,’ VI, 26.

¹ *Lomam* pâtemi. See the note on *Kullavagga* I, 6, 1.

Samgha. Whosoever of the venerable ones approves thereof, let him keep silence; whosoever approves not thereof, let him speak.

“The bowl is turned up again by the *Samgha* as regards *Vaddha* the *Likkhavi*, and he is as one who has dealings with the *Samgha*. The *Samgha* approves thereof. Therefore is it silent. Thus do I understand.”’

21.

1. Now the Blessed One, when he had stayed at Vesālī as long as he thought fit, set out on his journey toward Bhaggā¹. And journeying straight on he arrived in due course at Bhaggā. And there at Bhaggā the Blessed One resided on the Dragon's Hill, in the hermitage in the Bhesaka/ā Wood².

Now at that time Bodhi the king's son's mansion, which was called Kokanada, had just been finished, and had not as yet been used³ by *Samana*, or by Brāhman, or by any human being. And Bodhi the king's son gave command to the young Brahman, the son of the *Sañgika* woman⁴, saying, ‘Come

¹ Bhaggesu. Compare Buddhaghosa's note on a similar plural at Mahā-parinibbāna Sutta III, 5, quoted in Rh. D.'s ‘Buddhist Suttas from the Pāli,’ p. 24.

² This place is also mentioned in the Sutta-vibhanga on the 55th and 56th Sekhiyas.

³ *Anagghāvuttho*, literally, no doubt, ‘dwelt in.’ But it is clear that the meal afterwards taken in it by the Buddha was supposed to be the dedication, so to say, or the house-warming, after which it was *aggghāvuttho*.

⁴ On this habit of naming people after the family or tribal (not the personal) name of their mothers, see Rh. D.'s note in his ‘Buddhist Suttas,’ p. 1.

now, my friend *Saṅgikâ-putta*, go thou to the place where the Blessed One is, and when you have come there, bow down in salutation at his feet on my behalf, and enquire in my name whether he is free from sickness and suffering, and is in the enjoyment of ease and comfort and vigorous health, saying, "Bodhi the king's son, Lord, bows down in salutation at thy feet, and enquires [as I have said]¹, and asks: 'May my Lord the Blessed One consent to take his to-morrow's meal with Bodhi the king's son, together with the *Samgha* of Bhikkhus.'"

'Even so, Sir!' said the young Brahman *Saṅgikâ-putta*, in assent to Bodhi the king's son. And he went up to the place where the Blessed One was, and when he had come there he exchanged with the Blessed One the greetings and compliments of friendship and civility. And when he had done so, he took his seat on one side, and so seated he [delivered to him the message even as the king's son had commanded]. And the Blessed One gave, by silence, his consent.

2. And when the young Brahman *Saṅgikâ-putta* had perceived that the Blessed One had consented, he arose from his seat, and went up to the place where Bodhi the king's son was. And when he had come there, he said to him: 'We have spoken, Sir, in your behalf to that venerable Gotama, saying (&c., as before), and have received the consent of the *Samana* Gotama.'

Then Bodhi the king's son made ready at the end

¹ So far this conversation is the stock phrase for a message from a royal personage to the Buddha. See 'Book of the Great Decease,' I, 2 (Rh. D.'s 'Buddhist Suttas,' p. 2).

of that night sweet food, both hard and soft; and had the mansion Kokanada spread over with white cloths even unto the last planks in the flight of steps (at the entrance)¹; and gave command to the young Brahman Sañgikâ-putta, saying, 'Come now, my friend Sañgikâ-putta, go thou up to the place where the Blessed One is; and when you have come there, announce the time, saying, "The meal, Lord, is ready, and the time has come."'

'Even so, Lord,' said Sañgikâ-putta in assent [and went to the Blessed One and announced accordingly].

Now the Blessed One, having dressed himself early in the morning, went, duly bowled and robed, to Bodhi the king's son's mansion. And Bodhi the king's son stood at that time at the portico over the outer door to welcome the Blessed One. And he saw the Blessed One coming from afar; and on seeing him he went forth thence to meet him, and when he had saluted the Blessed One, he returned again to the mansion Kokanada.

Now the Blessed One stopped at the last plank on the flight of steps at the entrance. And Bodhi the king's son said to the Blessed One, 'May my Lord the Blessed One walk over the cloths. May the Happy One walk over the cloths, that the same may be to me for a long time for a weal and for a joy.'

And when he had thus spoken, the Blessed One remained silent. And a second time he [preferred the same request in the same words with the same

¹ Sopâna-kañgarâ. Compare the Sanskrit Kaṇkara (also written kaṇḅara). The correct reading is doubtless 𑖦, not 𑖧.

result]. And a third time he [preferred the same request]. Then the Blessed One looked round at the venerable Ānanda.

And the venerable Ānanda said to Bodhi the king's son, 'Let them gather up, O prince, these cloths. The Blessed One will not walk on a strip of cloth (laid down for ceremonial purposes)¹. The Tathāgata has mercy even on the meanest thing.'

3. Then Bodhi the king's son had the cloths gathered up, and spread out a seat on the top of Kokanada. And the Blessed One ascended up into Kokanada, and sat down on the seat spread out there with the *Samgha* of Bhikkhus. And Bodhi the king's son satisfied the Bhikkhu-samgha with the Buddha at their head with the sweet food, both hard and soft, waiting upon them with his own hand². And when the Blessed One had cleansed his bowl and his hands, he (Bodhi) took his seat on one side. And the Blessed One instructed, and roused, and incited, and gladdened him thus sitting with religious discourse. And when he had been thus instructed, and roused, and incited, and gladdened

¹ *Kela-pattikā* ti *kela-santharam*, says Buddhaghosa. See *pattikā* in Childers, and compare *pañña-paṭṭhikam* at V, 11, 6. *Kela* is not merely ordinary cloth; it is cloth regarded as a means of giving a decorative or festive appearance to a house by spreading canopies, &c. See *Gātaka* I, 178, and *Mahā-parinibbāna Sutta* VI, 26 (p. 64). On such festive occasions the whole house (or the *Mandapa* erected in special honour of the guest) is covered with lengths of clean cotton cloth—the same as are otherwise used for ordinary apparel—white being the colour signifying peculiar respect. It is such lengths of cloth so used *honoris causa* that are called *kela-pattikā*. Compare Rh. D.'s note in 'Buddhist Suttas,' p. 122.

² See the note above on *Mahāvagga* I, 8, 4.

with religious discourse, Bodhi the king's son rose from his seat and departed thence.

Then the Blessed One, on that occasion and in that connection, convened an assembly of the Bhikkhu-*sangha*, and after he had delivered a religious discourse, he addressed the Bhikkhus and said :

‘You are not, O Bhikkhus, to walk upon cloth laid down (for ceremonial purposes). Whosoever does so, shall be guilty of a *dukkata*.’

4. Now at that time a certain woman who had had a miscarriage, and had invited the Bhikkhus, and spread cloths in their honour, said to them ‘Step, Sirs, over the cloth.’

The Bhikkhus, fearing to offend, would not do so.

‘Step, Sirs, over the cloth, for good luck's sake.’

The Bhikkhus, fearing to offend, would not do so.

Then that woman murmured, was annoyed, and was indignant, saying, ‘How can their reverences refuse to step over the cloth when they are asked to do so for good luck's sake?’

The Bhikkhus heard of that woman's murmuring, and being annoyed, and indignant. And they told this matter to the Blessed One.

‘I allow you, O Bhikkhus, when asked to do so for the sake of good luck to laymen, to step over cloth laid down for ceremonial purposes.’

Now at the time the Bhikkhus were afraid to step on to a mat to be used for wiping the feet¹.

They told this matter to the Blessed One.

¹ Dhota-pâdaka.

‘I allow you, O Bhikkhus, to step on to a mat to be used for wiping the feet.’

Here ends the second Portion¹ for Recitation.

22.

1. Now when the Blessed One had remained at Bhaggâ as long as he thought fit, he set out on his journey towards Sâvatthi. And journeying straight on he arrived in due course at Sâvatthi, and there, at Sâvatthi, he stayed in the *Getavana*, in the *Ârâma* of *Anâtha-piṇḍika*.

Now Visâkhâ the mother of Migâra, bringing small jars², and earthenware foot-scrubbers³, and brooms, went up to the place where the Blessed One was; and when she had come there, she saluted the Blessed One, and took her seat on one side. And so sitting, Visâkhâ the mother of Migâra said to the Blessed One, ‘May the Blessed One accept these things at my hands, that that may be to me for long for a blessing and a joy.’ And the Blessed One accepted the small jars and the brooms; but the Blessed One did not accept the earthenware foot-scrubbers.

¹ There is no mention in the text of where the first such Portion (*Bhânavâra*) ends. There is also no division into *Bhânavâras* in the previous books of the *Kullavagga*.

² *Ghaṭakam*. At *Gâtaka* I, 32 this word seems to mean the capital of a pillar. We have taken it as the diminutive of *ghaṭa*, especially as Buddhaghosa says nothing; but this is doubtful.

³ *Katakam*. To the note quoted at p. 318 of the text, which shows that this is a kind of foot-rubber, Buddhaghosa adds that this article is forbidden *bâhulikânuyogattâ*. This injunction is repeated below at V, 37, where *kataka* is mentioned as a kind of earthenware.

Then the Blessed One instructed (&c., as usual, see 21. 2, down to) she departed thence. And the Blessed One, on that occasion and in that connection, after having delivered a religious discourse, addressed the Bhikkhus, and said :

‘I allow you, O Bhikkhus, small jars and brooms. You are not, O Bhikkhus, to make use of earthenware foot-scrubbers. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, three kinds of things to rub the feet with—to wit, sandstone¹, gravel¹, and sea-foam².’

2. [A similar paragraph ending]

‘I allow you, O Bhikkhus, the use of fans and flower-stands³.’

23.

1. Now at that time a mosquito-fan had come into the possession of the Saṃgha.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of mosquito-fans.’

A chāmara (a tail of the Bos Gruniens or Tibetan ox, mounted on a stick, to be used by

¹ Sakkharâ and kaṭṭhala, the exact distinction between which two terms is not stated.

² Samudda-phenaka. By this name are designated the bones of the cuttle-fish which, when cast up by the waves on the seashore, are not unlike petrified foam, and have actually been introduced from the East into use in Europe as a kind of rough natural soap; and are now sold for that purpose in most chemists' shops in England (compare Meerschäum). The same word is found in later Sanskrit works.

³ Tâlavanṭam. See Gâtaka I, 26 5 (at the end); and compare tâlavanṭakam below, V, 29. 4.

an attendant to whisk off flies) had come into the possession of the *Samgha*.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to make use of a *châmara*. Whosoever does so, shall be guilty of a *dukkaṭa*¹. I allow, O Bhikkhus, three kinds of fly-whisks—those made of bark, those made of *Usîra*-grass, and those made of peacocks’ tails².’

2. [Similar paragraph ending]

‘I allow you, O Bhikkhus, the use of sun-shades³.’

Now at that time the *Kḥabbaggiyas* went about with sun-shades up. And at that time a certain *Upâsaka* went to a garden with a number of men who were followers of the *Āgîvakas* (naked ascetics). And those followers of the *Āgîvakas* saw the *Kḥabbaggiya* Bhikkhus coming along in the distance with sun-shades held over them; and on seeing them, they said to that *Upâsaka*:

‘Are these, Sir, the men whom you reverence coming along, like lords of the treasury, there with sun-shades held over them?’

‘No, Sirs. These are not Bhikkhus; they are *Paribbâgakas* (wandering mendicants).’

So they made a bet whether they were Bhikkhus or not. And when that *Upâsaka* recognised them, when they came up, he murmured, was annoyed, and was indignant, saying, ‘How can their reverences go about with sun-shades held over them?’

The Bhikkhus heard of that *Upâsaka*’s thus mur-

¹ Probably because this, like a white umbrella, was considered an appanage of royalty.

² *Mora-piṇṇaka*. This word is spelt *piṇṇa* by Childers, and by Fausbøll, *Gâtaka* I, 38, 207.

³ See the note at the end of the chapter.

muring, &c. And those Bhikkhus told the matter to the Blessed One.

‘Is it true, O Bhikkhus, as they say?’

‘It is true, Lord.’

The Blessed Buddha rebuked them, saying (&c., as usual, see I, 1, 2, 3). And when he had rebuked them, and had delivered a religious discourse, he addressed the Bhikkhus, and said :

‘You are not, O Bhikkhus, to have sun-shades held over you. Whosoever does so, shall be guilty of a dukkaṭa.’

3. Now at that time a certain Bhikkhu was sick, and without a sun-shade (being held over him) he was ill at ease.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, a sun-shade for the sick.’

Now at that time the Bhikkhus, thinking, ‘It is for the sick only that sun-shades have been allowed by the Blessed One, and not for those who are not sick,’ were afraid to use sun-shades in the Ârâma, or in the precincts of the Ârâma.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, either a sick man, or one who is not sick, to have a sun-shade held over him either in the Ârâma, or in the precincts of the Ârâma¹.’

¹ There is an ambiguity either in the use of the word *kāṭṭa*, or in the use of the verb *dhāreti*, or both running through this chapter. As a matter of fact, the Bhikkhus now use sun-shades (usually those made of paper in China) of the same shape as the umbrellas now used in England, and they make no distinction as to the place in which they use them. But there is another shape for shades, to be carried by a dependant walking behind the person to be shaded, in which the handle is fastened to the rim at the side of, and not in the middle underneath that part of it which

24.

1. Now at that time a certain Bhikkhu tied his bowl with a string, and suspending it on a staff¹, went after noon out of a certain village gate. The people calling out, 'There goes a thief; his sword is glistening,' fell upon him, and seized him. But on recognising him, they let him go. That Bhikkhu, returning to the Ârâma, told this matter to the Bhikkhus.

'What then, Sir, did you carry a staff with a string to it?'

'It is even so, Sirs.'

Those Bhikkhus who were moderate murmured (&c., as usual, see I, 1, 2, 3) told the Blessed One he addressed the Bhikkhus, and said:

'You are not, O Bhikkhus, to carry a staff with a string to it. Whosoever does so, shall be guilty of a dukkata.'

2. Now at that time a certain Bhikkhu was sick, and he could not wander about without a staff.

They told this matter to the Blessed One.

actually keeps off the sun. Both kinds are figured on the most ancient Buddhist sculptures. The Old Commentary on the corresponding rule for the nuns (Bhikkhunî-vibhanga, Pâṭṭiya LXXXIV, 2, 1) says that sun-shades are either white, or made of matting, or made of leaves (doubtless of the talipot palm); and it adds that they are either *mandala-baddham* or *salâka-baddham*, which apparently refers to these two ways in which the handle was joined on to the shading-part. In the 57th *Se-khiya* (compare also the 23rd and the 67th), and in *Kullavagga* VIII, 1, 1, will be found rules of etiquette which show that it was a sign of courtesy or of respect to put down a sun-shade.

¹ See the similar phraseology at V, 8, 1. On *uṭṭivâ*, compare *oddeti*.

‘I allow you, O Bhikkhus, to give to a sick Bhikkhu the permission (license) to use a staff. And thus, O Bhikkhus, should it be given. That sick Bhikkhu, O Bhikkhus, should go up to the Saṅgha [here follow the words of a Kammavâḍā, precisely as in V, 20, 7].’

3. [Similar paragraphs ending with Kammavâḍās for license to lift the bowl with a string, and with both a staff and a string.]

25.

1. Now at that time a certain Bhikkhu was a ruminator¹, and he, continually ruminating, used to chew the cud.

The Bhikkhus murmured, were annoyed, and were indignant, saying, ‘This Bhikkhu eats food out of hours.’ And they told this matter to the Blessed One.

‘This Bhikkhu, O Bhikkhus, has but lately fallen from the condition of being an ox. I allow, O Bhikkhus, to a ruminator the chew of the cud. But nothing, O Bhikkhus, brought from the door of the mouth to the outside thereof is to be so chewed³. Whosoever does so, shall be dealt with according to the law⁴.’

26.

1. Now at that time a certain multitude had

¹ Romanthaka.

² Which is against the rule laid down in the 27th Pāṭiṭiya.

³ That would be a breach of the 30th Pāṭiṭiya.

⁴ That is, according to the 27th, 28th, or 30th Pāṭiṭiya.

arranged for the privilege of supplying food to the *Samgha*, and in the dining-hall many fragments of rice were allowed to fall.

The people murmured, were annoyed, and were indignant, saying, 'How can the Sakya-puttiya *Samanas*, when food is being given to them, take it so carelessly. Each single ball of rice is the result of hundredfold labour!'

The Bhikkhus heard of the people thus murmuring, &c., and they told the matter to the Blessed One.

'I allow you, O Bhikkhus, whatever thing falls when it is being given to you, yourselves to pick it up and eat it. That has been presented, O Bhikkhus, by the givers.'

27.

1. Now at that time a certain Bhikkhu went on his round for alms with long finger-nails. A certain woman, seeing him, said to that Bhikkhu: 'Come along, Sir, and have connection with me.'

'Nay, Sister, that is not becoming.'

'If you do not, Sir, I will at once scratch¹ my limbs with my own nails, and will make as if I were angry, saying, "This Bhikkhu has ill-treated me."'

'Settle that with yourself, Sister.'

That woman did as she had said, and people running up seized that Bhikkhu. Then they saw skin and blood on the woman's nails; and on seeing that, they let the Bhikkhu go, saying, 'This is the

¹ On vilikhatī, compare VI, 20.

work of the woman herself. The Bhikkhu has not done it.'

Then that Bhikkhu, returning to the Ârâma, told the matter to the Bhikkhus.

'What then, Sir, do you wear long nails?'

'It is even so, Sirs.'

The Bhikkhus who were moderate murmured (&c. . . .) told the matter to the Blessed One.

'You are not, O Bhikkhus, to wear long nails. Whosoever does so, shall be guilty of a dukkaṭa'

2. Now at that time the Bhikkhus tore off their nails with the nails, bit them off with their teeth, or rubbed them down against the wall; and their fingers were hurt.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, nail-cutters.'

They cut their nails down to the blood, and their fingers were hurt.

'I allow you, O Bhikkhus, to cut your nails according to the length of the flesh.

Now at that time the Kḥabbaggiya Bhikkhus had all the twenty nails (on their hands and feet) polished.

People murmured, &c., saying, Like those who still live in the pleasures of the world.'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to have the twenty nails polished. I allow you, O Bhikkhus, to remove the dirt only.'

3. Now at that time the Bhikkhus' hair grew long

They told this matter to the Blessed One.

'Are the Bhikkhus able, O Bhikkhus, to remove one another's hair?'

'They are, Lord.'

Then the Blessed One, on that occasion and in that connection, after he had delivered a religious discourse, addressed the Bhikkhus, and said :

‘I allow you, O Bhikkhus, the use of razors, of a hone to sharpen the razors on, of powder prepared with Sipâṭika-gum to prevent them rusting¹, of a sheath to hold them in², and of all the apparatus of a barber³.’

4. Now at that time the *Kḥabbaggiya* Bhikkhus wore (&c., as usual, down to)

‘You are not, O Bhikkhus, to have your beards cut (by barbers)⁴, nor to let them grow long, nor to wear them long on the chin like a goat’s beard⁵, nor so cut that they have four corners⁶, nor to cut off the hair growing on your breast⁷, nor to cut the hair on your bellies into figures⁸, nor to wear whiskers⁹, nor to remove the hair from your private parts¹⁰. Who-soever does so, shall be guilty of a *dukkaṭa*.’

¹ *Khura-sipâṭikam*. See the notes on V, 11, 2, and Buddhaghosa’s note at p. 319 of the text.

² *Namatakam*. See above, V, 11, 1, and V, 19, 1.

³ *Khura-bhandam*. Compare Mahāvagga VI, 37.

⁴ *Massum kappâpentī ti kattariyā massum kḥedâpentī* (B). On Kattari (a knife), see *Gâtaka* I, 223. It is clear from the first words of the next section that Buddhaghosa’s explanation here is not quite accurate.

⁵ *Go-lomikan ti hanukamhi dīgham katvā ṭhapitam elaka-massum vukkati* (B.)

⁶ *Kṭaturassan ti katu-konam* (B.).

⁷ *Parimukhan ti ue loma-samharanam* (B.).

⁸ *Adḍharûkam*. See the various readings and Buddhaghosa’s note at p. 319 of the text.

⁹ *Dâḍhikam*. It is the Sanskrit *dâḍhikâ* or *damshtrikâ*; and occurs at *Gâtaka* I, 305.

¹⁰ On the corresponding rule in the *Bhikkhunî-vibhanga*, the 2nd *Pâkittiya*, the Old Commentary has *sambâdho nâma ubho upakakkhakkâ mutta-karanam*.

Now at that time a certain Bhikkhu had a fistula¹, and the ointment would not stick to it.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, on account of disease, to remove the hair from the private parts.’

5. Now at that time the *K/abbaggiya* Bhikkhus (&c., as before, down to)

‘You are not, O Bhikkhus, to have your hair cut off with a knife². Whosoever does so, shall be guilty of a *dukkata*.’

Now at that time a certain Bhikkhu had a sore on his head, and the hair could not be removed with a razor.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, on account of disease, to have your hair cut off with a knife.’

Now at that time the Bhikkhus wore the hair in their nostrils long

People murmured, &c., saying, ‘Like the devil-worshippers³.’

They told this matter to the Blessed One

‘You are not, O Bhikkhus, to wear the hair in your nostrils long. Whosoever does so, shall be guilty of a *dukkata*.’

Now at that time the Bhikkhus had the hair in their nostrils pulled out with a potsherd⁴, or with beeswax; and their nostrils were hurt.

¹ Compare Mahāvagga VI 22, 2.

² *Kattarikāyā ti gaṇḍa-rudhi*-(sic MS)-*sisā-roḡ-ābādha-paṭṭakāyā vaṭṭati*, which is simply a repetition of the next paragraph as all that Buddhaghosa here says. See note above on § 4.

³ *Pisākilikā*. So also V, 10, 2, of carrying a skull about, and Mahāvagga III, 12, 3, of living in the hollow of a tree

⁴ *Sakkharikā*, said at Mahāvagga VI 14 5 to be used as a lancet.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of pincers¹.’

Now at that time the *Kh*abbaggiya Bhikkhus (&c., as before, ending with)

‘You are not, O Bhikkhus, to have the white hairs pulled out (off your heads). Whosoever does so, shall be guilty of a dukkaṭa.’

6. Now at that time a certain Bhikkhu’s ears were stopped with the wax.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of an instrument to remove the wax from the ear².’

[Then a paragraph as to the substances of which it may be made, word for word, as in Mahāvagga VI, 6, 21 ; 12, 3 ; *Kullavagga* V, 5, 2 ; 29, 2, &c.]

28.

1. Now at that time the *Kh*abbaggiya Bhikkhus laid up much store of brass ware and copper ware.

People who came on a visit to the Vihâras, seeing it, murmured, &c., saying, ‘Like those who spread out copper (for sale)³.’

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to lay up much store of brass ware and copper ware. Whosoever does so, shall be guilty of a dukkaṭa⁴.’

¹ *Sandâsa*. So at *Gâtaka* I, 138, 4, a barber pulls out a white hair from the king’s head, *suvanna-sandâsena*.

² This license is repeated in the next chapter.

³ *Kamsa-pattharikâ tî kamsa-bhanda-vânigâ* (B.).

⁴ They might have all kinds of brass ware, except certain articles, according to chapter 37 below.

2. Now at that time the Bhikkhus were afraid to use boxes to put eye-ointment in¹, and little flat sticks to lay it on with², and instruments for removing wax from the ear³, and handles (for razors, staves, &c.)⁴.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of these things.’

Now at that time the *Kḥabbaggiya* Bhikkhus sat down lolling up against their waist-cloths (arranged as a cushion)⁵, and the edges of the waist-cloths wore out⁶.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to loll in this way. Whosoever does so, shall be guilty of a *dukkata*.’

Now at that time a certain Bhikkhu was sick, and without some handicraft⁷ he was ill at ease.

¹ *Aṅgaṇam* The use of these has been already allowed at Mahāvagga VI, 12, 1, 2, 4

² In the text read *aṅgana-salākam*, on which see Mahāvagga VI, 12, 3, 4

³ Already allowed in the last chapter.

⁴ *Bandhana-mattan ti vāsi-kattara-yaṭṭhi-âdinam vâ bandhana-mattam* (B). It is clear from this note, and the repetition of the pi in the text, that we have to do here with a special object, and not a mere qualification of the other three.

⁵ *Samghâṭi-pallatṭhikâya nisîditvâ*. See IV, 4, 7 at the end, and the Old Commentary on the 26th Sekhva. Childers translates it as if it were the same as *ukkuṭṭikam nisîditvâ*, but it must be different from it as that was allowed and constantly practised.

⁶ *Paṭṭâ lugganti* So read (not *pattâ* as in the text) in accordance with our note 3 on Mahāvagga VIII, 21, 1. The second word occurs also above, V, 16, 2; 17, 2. From this passage here it is probable that *aṭṭha-pâdaka* at Mahāvagga VIII 21, means a stool.

⁷ *Āyogam*. Compare the Sutta-vibhanga. Pâṭṭiya LXXXVIII, 2, 2; Gâtaka III, 447, 6.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, the use of a loom, and of shuttles, strings, tickets, and all the apparatus belonging to a loom.’

29.

1. Now at that time a certain Bhikkhu entered the village for alms without a girdle on, and in the highway¹ his waist-cloth fell down². The people made an outcry, and that Bhikkhu was abashed.

On his return to the Ârâma, that Bhikkhu told this matter to the Bhikkhus, and the Bhikkhus told it to the Blessed One.

‘You are not, O Bhikkhus, to enter the village without a girdle on. Whosoever does so, shall be guilty of a dukkaṭa. I allow, O Bhikkhus, a girdle³.’

2. Now at that time the *Kḥabbaggiya* Bhikkhus wore (&c., as usual, ending with)

‘You are not, O Bhikkhus, to wear special girdles⁴—those made of many strings plaited to-

¹ Rathiyâya The Old Commentary on the Bhikkhunî-vibhanga, Pâḷittiya XIV, says, Rathiyâ ti rakkaṭṭâ. The word recurs, *ibid.* Pâḷittiya LXXXVI, XCVI (the last of which is nearly the same as our passage here). For the more usual form rathikâ, see *Kṭullavagga* X, 12.

² Pabhassittha. Compare Sutta-vibhanga, Pâḷittiya LXXXIII, 1, 2. It is from the root bhrams, not bhâs.

³ The use of this has already been enjoined at Mahâvagga I, 25, 9, 10. It was to be tied on round the waist, over the waist-cloth, to keep it in its place.

⁴ It is curious that *kāṭi-suttakam*, a kind of girdle which would seem properly to belong here, has been included in a former list of forbidden articles at V, 2, 1.

gether¹, those made like the head of a water-snake², girdles with tambourines on them³, girdles with beads on (or with ornaments hanging from them)⁴. Whosoever does so, shall be guilty of a dukkata. I allow you, O Bhikkhus, girdles of two kinds—those made of strips of cloth, and those⁵

The borders of the girdles decayed through age.

'I allow, O Bhikkhus, an edging of brighter material⁶ and strengthening at the ends⁷.'

The end of the girdle where the knot was tied decayed through age⁸.

'I allow, O Bhikkhus, a buckle⁹.'

[A paragraph on the substances of which it may be made, as usual, see Mahāvagga VI, 12, 3; Kulla-

¹ Kalābukam. See Buddhaghosa's note at p. 319 of the text, and compare Bohtlingk-Roth under kalāpa kalāpaka.

² Deddubhakam nāma udoka-sappi-sisa-saḍḍasam (B). Deddubha corresponds to the later Sanskrit dundubha, an older form of which is dundubha.

³ Muraga, literally, 'tambourines'; but see Buddhaghosa's note, loc. cit.

⁴ Maddavīnam nāma pāmanga-saṁhānam (B). On pāmanga, see our note at Kullavagga V 2, 1.

⁵ Sūkarantakam. See Buddhaghosa's note at p. 319 of the text. We do not venture to translate the term.

⁶ Sobhanam nāma vetthetvā mukha-vatth-sobhanam (B). In the Magghima Sīla, § 3 sobhanakam or sobhana-karānam (so Rh. D.'s MS.) is a kind of game or show.

⁷ Gunakam nāma mudika(? muddhika)-saṁhānena sabbanam (B). Clough, under gūna, gives inter alia, 1 fastening, 2 a plant of the fibres of which bow-strings are made, 3 bow-string.

⁸ Pavananto ti pāsanto (B).

⁹ Vīdho. But both the reading and the explanation are uncertain, and Buddhaghosa says nothing. The word occurs also, and apparently in the same sense, in the Old Commentary on the 86th Pāṭiṭṭiya.

vagga V, 5, 2, &c., adding at the end 'and made of string.']

3. Now at the time the venerable Ânanda went into the village for alms with light garments on¹; and his garments were blown up by a whirlwind.

The venerable Ânanda, on returning to the Ârâma, told this matter to the Bhikkhus; and the Bhikkhus told this matter to the Blessed One.

'I allow, O Bhikkhus, a block² (to be used as a weight) or a chain³.'

[Similar paragraph to that just above as to the substances of which the block may be made.]

Now at that time the Bhikkhus fastened the block or the chain immediately on to their robes; and the robes gave way.

They told this matter to the Blessed One.

'I allow, O Bhikkhus, a piece of phalaka cloth⁴ to attach the block or the chain to.'

They fastened the phalaka cloth for the block or the chain on to the edge of the robe; and the corner came open⁵.

¹ *Samghâ/iyo* in the plural must mean garments and not waist-cloths only. See the parallel passage in the Bhikkhuni-vibhaṅga, Pâkittiya XCVI.

² *Ganṭhikam*. The use of this article is referred to in VIII, 4, 3, and at Dhammapada, p. 372. That *ganṭhi* means a block, usually of wood, is clear from the use of *dhamma-ganṭhikam* at Gâtaka I, 150 (spelt *gandika* however at II, 124), compared with *ganṭhi* (block of sandal-wood) above, V, 8, 1. The word occurs also in the Old Commentary on the 86th Pâkittiya.

³ *Pâsakam*, which does not correspond to Sanskrit *prâsaka* here, but to *pâsaka*=*pâsa* (Bohtlingk-Roth give inter alia, 'Sahl-oder Leiste am Anfange eines Gewebes'). Compare *pâsanta* in Buddhaghosa on *maṭṭhāvâlakam* in the next section.

⁴ See our note on this word at Mahāvagga VIII, 28, 2.

⁵ That is, perhaps, the weight dragged the robe to one side and the legs were visible through the opening.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to fasten the phalaka cloth for the block on the edge of the robe, and to fasten the phalaka cloth for the chain seven or eight finger-breadths up the robe.’

4. Now at that time the *K/abbaggiya* Bhikkhus wore (&c., as usual, ending with)

‘You are not, O Bhikkhus, to wear your under garments arranged as laymen do, nor arranged with appendages like elephant-trunks¹, nor arranged like fishing-nets², nor arranged with four corners showing³, nor arranged like flower-stands⁴, nor arranged like rows of jewelry⁵. Whosoever does so, shall be guilty of a *dukkaṭa*.’

[Similar paragraph, ending]

‘You are not, O Bhikkhus, to wear your upper⁶

¹ *Hatthi-sonḍakam* nâma nâbhu-mûlato hatthi-sonḍa-san/hânam olambakam katvâ nivattham, koṭika-itthinam nivâsanam vīya (B.).

² *Maḥḥa-vâḷakam* nâma ekato dasantam ekato pâsantam olambitvâ nivattham (B.).

³ *Katu-kannakam* upari dve hetthato dve evam kattâro kanne dassetvâ nivattham (B.).

⁴ *Tâla-vanṭakam* nâma tâlavani'-âkârena sâṭakam olambitvâ nivâsanam (B.). See our note on *tâlavani* above, V, 22, 2, and on *âmaḷaka-vanṭika-pîṭham* below, VI, 2, 4.

⁵ *Sata-vallikam* nâma dīgha-sâtakam aneka-kkhattum obhañḡitvâ ovaṭṭikam kaṇṭena nivattham vâ, padakkhīna-passesu vâ nirantaram valiyo dassetvâ nivattham. Sake pana gâmutto patthāya eko vâ dve vâ valiyo paññāyanti, vattati (B.). Compare vallikā and ovaṭṭikam at V, 2, 1. Buddhaghosa's second explanation would be possible if the reading were sata-valikam, and is probably only a pis aller, due to the difficulty of the first, which we have adopted doubtfully.

⁶ *Pârupati* as opposed to *nivâseti* above. Compare *Dhammapada*, pp. 114, 376; *Gâtaka*, vol. 1, p. 57, line 16.

garments as the laymen do. Whosoever does so, shall be guilty of a dukkaṭa.'

5. [Similar paragraph, ending]

'You are not, O Bhikkhus, to wear your under garments¹ as the king's porters do¹. Whosoever does so, shall be guilty of a dukkaṭa.'

30.

1. Now at that time the *Kḥabbaggiya* Bhikkhus carried a double pingo (a yoke over the shoulders with the weight to be carried on both sides).

People murmured, &c., saying, 'Like the king's porters².'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to carry a double pingo. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, to carry a single pingo, a pingo for two bearers³, and to carry weights on your head, or your shoulders, or against your hips⁴, and suspended over your backs.'

31.

1. Now at that time the Bhikkhus did not use tooth-sticks⁵, and their mouths got a bad odour.

¹ *Samvelliyaṃ nivâsetabbam* See Buddhaghosa's note at p. 319 of the text.

² *Munda-aṭṭi* or *-vetṭhi*. See the note from the *Samanta Pâsâdikâ* at p. 319 of the text.

³ *Antarâ-kâgam nâma magge laggetvâ dvihi vahitabbam bhâram* (B.).

⁴ That is held round by the arm, and resting against the side of the hips. Women in India commonly carry their children so, the children sitting on the hip, with one leg in front and one behind.

⁵ *Danta-katṭham*, not 'tooth-brushes,' as Childers translates.

They told this matter to the Blessed One.

‘There are these five disadvantages, O Bhikkhus, in not using tooth-sticks—it is bad for the eyes¹—the mouth becomes bad-smelling—the passages by which the flavours of the food pass are not pure—bile and phlegm get into² the food—and the food does not taste well³ to him (who does not use them). These are the five disadvantages, O Bhikkhus, in not using tooth-sticks.’

‘There are five advantages, O Bhikkhus, (&c., the converse of the last).’

‘I allow you, O Bhikkhus, tooth-sticks.’

2. Now at that time the *Khabbaggiya* Bhikkhus used long tooth-sticks; and even struck the *Sâma-neras* with them.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to use long tooth-

Mechanical skill had not advanced so far in those days, and we hear nothing of brushes of any kind (see above, V, 2, 3, as to hair-dressing). The ‘tooth-sticks’ were bits of sweet-smelling wood or root, or creeper (see *Gâtaka* I, 80; *Mahāvamsa*, p. 23), the ends of which were to be masticated as a dentifrice, not rubbed on the teeth. After using them the mouth was rinsed out with water; and so in all other passages in the *Khandhakas* where they are mentioned (always in reference to the duty of providing them), it is in connection with the bringing of water for that purpose.

¹ This has of course nothing to do with keeping the teeth white and beautiful; that was not the purpose which the tooth-sticks were designed to effect. There seems to have been really some idea that the use of them was good for the eye-sight. So *Buddhaghosa* says here, *aṭakkhussan ti ṭakkhūnam hitam ma hoti, pari-hānim ganeti*, quite in accordance with the Sanskrit *ṭakshushya*. The words recur below, VI, 2, 2, in the same sense.

² *Pariyonandhanti*. Literally, ‘envelope,’ ‘cover’

³ *Na ṭṭhādeti*. This is a different word from *ṭhādeti*, ‘to cover’ It is *ṭhād* No. 2 in *Bohtlingk-Roth*.

sticks. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, tooth-sticks up to eight finger-breadths in length. And Sâmaneras are not to be struck with them. Whosoever does so, shall be guilty of a dukkaṭa.'

Now at that time a certain Bhikkhu, when using too short a tooth-stick, got it stuck in his throat.

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to use too short a tooth-stick. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, tooth-sticks four finger-breadths long at the least.'

32.

1. Now at that time the *Kḥabbaggiya* Bhikkhus set the woods on fire.

People murmured, &c., saying, 'Like the charcoal burners.'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to set woods on fire. Whosoever does so, shall be guilty of a dukkaṭa.'

Now at that time the *Vihâras* were hidden under masses of grass¹, and when the woods were set on fire the *Vihâras* were burnt. The Bhikkhus, fearing to offend, would not make a counter-fire for their own protection.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, when the woods are

¹ *Tina-gahanâ*. Not covered with thatch, the word for which is *tina-kkḥadanâ*. See V, 11, 6; V, 14, 3, &c.

on fire to make a counter-fire¹, and thus afford yourselves protection.'

2. Now at that time the *Khabbaggiya* Bhikkhus climbed up trees, and jumped from tree to tree.

People murmured, &c., saying, 'Like monkeys.'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to climb up trees. Whosoever does so, shall be guilty of a *dukkaṭa*.'

Now at that time, when a certain Bhikkhu in the Kosala country was going to Sāvattthi, an elephant pursued him on the way. And that Bhikkhu, when he had run up to the foot of a tree, fearing to offend, did not climb up. The elephant passed on another way.

That Bhikkhu, on arriving at Sāvattthi, told this matter to the Bhikkhus (and the Bhikkhus told this matter to the Blessed One²).

'I allow you, O Bhikkhus, when there shall be something to be done to ascend a tree to the height of a man; and in cases of misfortune as high as you like.'

33.

1. Now at that time there were two brothers, Bhikkhus, by name Yameḷu and Tekula³, Brâh-

¹ *Paṭaggim dātum*. See the story at *Gâtaka* I, 212, and foll.

² Omitted in the text.

³ *Yameḷutekulâ*. It is possible that this compound should be dissolved into *Yameḷa* and *Utekula*. Compare the word *Yameḷe* at verse 35 of the *Uddâna* (which stands where a nominative should stand, judging by the form of the other words in the *Uddâna*). A comma has there been omitted by misprint after *Yameḷe*.

mans by birth, excelling in speech, excelling in pronunciation. These went up to the place where the Blessed One was, and when they had come there, they saluted the Blessed One, and took their seats on one side. And so sitting those Bhikkhus spake to the Blessed One thus :

‘At the present time, Lord, Bhikkhus, differing in name, differing in lineage, differing in birth, differing in family, have gone forth (from the world). These corrupt the word of the Buddhas by (repeating it in) their own dialect. Let us, Lord, put the word of the Buddhas into (Sanskrit) verse¹.’

‘How can you, O foolish ones, speak thus, saying, “Let us, Lord, put the word of the Buddhas into verse?” This will not conduce, O foolish ones, either to the conversion of the unconverted, or to the increase of the converted ; but rather to those who have not been converted being not converted, and to the turning back of those who have been converted.’

And when the Blessed One had rebuked those Bhikkhus, and had delivered a religious discourse², he addressed the Bhikkhus, and said :

¹ We think that in these words (*khandaso âropema*) there does lie a reference to the earlier Sanskrit. And this especially for four reasons : firstly, this is required by the antithesis to ‘their own dialect ;’ secondly, the use of the word *khandasi* in Pâṃni, where it always means precisely ‘in the Veda-dialect,’ requires it ; thirdly, it is difficult to understand otherwise the mention of ‘Brâhmanas by birth ;’ and fourthly, this is in accordance with the traditional interpretation of the passage handed down among the Bhikkhus. Buddhaghosa says, *khandaso âropemâ ti Vedam viya sakka/a-bhâsâya vâkanâ-maggam âropema*. *Sakka/a* is of course *Samskrîta*.

² See the substance intended at *Kullavagga* I, 1, 3.

‘You are not, O Bhikkhus, to put the word of the Buddhas into (Sanskrit) verse. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, to learn the word of the Buddhas each in his own dialect¹.’

2. Now at that time the *Kḥabbaggiya* Bhikkhus learnt the Lokāyata system².

People murmured, &c., saying, ‘Like those who still enjoy the pleasures of the world!’

The Bhikkhus heard of the people thus murmuring; and those Bhikkhus told the matter to the Blessed One.

‘Now can a man who holds the Lokāyata as valuable reach up, O Bhikkhus, to the full advantage of, or attain to full growth in, to full breadth in this doctrine and discipline³?’

‘This cannot be, Lord.’

‘Or can a man who holds this doctrine and discipline to be valuable learn the Lokāyata system?’

¹ On the historical conclusions which may be drawn from this tradition, see H. O.’s introduction to the text of the *Mahāvagga*. pp. xlix and following

² This is mentioned also in the *Assalāyana Sutta* (at the beginning), and in the same terms in the *Milinda Paṇḍita*, p. 10, as one of the branches of learning distinctive of well-educated Brāhmins. It is condemned among other ‘low arts’ in the very ancient *Mahā Sīla*, § 5. (See Rh. D.’s ‘*Buddhist Suttas from the Pāli*,’ p. 199, and his note on the age of this work, *ibid* p. 188) Among later works, the Nepalese Buddhists refer to it as one of the things with which a Bodhisattva will not condescend to occupy himself (*Lotus of the Good Law*, ch. xii, Burnouf’s version, p. 168), and in which good disciples will take no pleasure (*ibid*. p. 280). *Buddhaghosa* has a note on the passage in the *Mahā Sīla* (quoted by Childers sub voce), which shows that it was understood in his time to be, or rather to have been, a system of casuistry.

³ So also in the *Ketokhila Sutta* 2 (translated in Rh. D.’s ‘*Buddhist Suttas from the Pāli*,’ p. 223).

‘This cannot be, Lord.’

‘You are not, O Bhikkhus, to learn the Lokâyata system. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time the *Khabbaggiya* Bhikkhus taught the Lokâyata system.

People murmured, &c., saying, ‘Like those still enjoying the pleasures of the world!’

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to teach the Lokâyata system. Whosoever does so, shall be guilty of a dukkaṭa.’

[Similar paragraphs to the last, ending]

‘You are not, O Bhikkhus, to learn—to teach—the low arts¹ (of divination, spells, omens, astrology, sacrifices to gods, witchcraft, and quackery).’

3. Now at that time the Blessed One when, surrounded by a great assembly, he was preaching the Dhamma, sneezed. The Bhikkhus raised a great and mighty shout, ‘Long life to our Lord the Blessed One! Long life to the Happy One!’ and by the sound thereof the discourse was interrupted. Then the Blessed One said to the Bhikkhus :

‘Now if when a man has sneezed, O Bhikkhus, some one says, “Long life to you,” can he live or die on that account?’

‘Not so, Lord.’

¹ *Tiraḷḷāna-viggā*. Literally, ‘brutish, or beastly, wisdom.’ These are set out in full in the seven sections of the Mahā Sīla (translated in Rh D.’s ‘Buddhist Suttas from the Pāli,’ pp. 196–200). As noticed above, the Lokâyata system is there mentioned (§ 5) as one of them. Learning or teaching these things are forbidden in almost identical terms to the Bhikkhunis in the Bhikkhuni-vibhaṅga, Pāṭṭiyas XLIX and L.

‘You are not, O Bhikkhus, when one has sneezed, to call out, “Long life to you.” Whosoever does so, shall be guilty of a dukkata¹.’

Now at that time people said to the Bhikkhus when they sneezed, ‘Long life to your reverence!’ and the Bhikkhus, fearing to offend, gave no reply. The people murmured, were annoyed, and were indignant, saying, ‘How can the Sakya-puttiya Samanas omit to reply when people say, “Long life to your reverence?”’

They told this matter to the Blessed One.

‘Laymen, O Bhikkhus, are given to lucky phrases². I allow you, O Bhikkhus, to reply, “May you live long!” to laymen who say to you, “Long life to your reverence!”’

34.

1. Now at that time the Blessed One when, surrounded by a great assembly, he was preaching the Dhamma, was seated. And a certain Bhikkhu, who had eaten onions, sat down apart, thinking, ‘Let not the Bhikkhus be annoyed³!’

The Blessed One saw that Bhikkhu sitting apart; and on seeing him, he said to the Bhikkhus, ‘Why now, O Bhikkhus, is that Bhikkhu seated apart?’

‘This Bhikkhu, Lord, has eaten onions, and has

¹ This story forms the Introductory Story also to the Gaggā Gāṭaka (No. 155 in Fausboll’s edition). On the superstition here condemned, see Dr. Morris’s remarks in the ‘Contemporary Review’ for May, 1881.

² Gīhī bhikkhave maṅgalikā.

³ Vyābāhimsu is for vyābādhimsu. See p. 320 of the edition of the text.

seated himself apart in order not to annoy the Bhikkhus.'

'But ought, O Bhikkhus, anything to be eaten, that will cause the eater to keep away from such a preaching of the Dhamma as this?'

'No, indeed, Lord.'

'You are not, O Bhikkhus, to eat onions. Who-soever does so, shall be guilty of a dukkaṭa¹.'

2. Now at that time the venerable Sâriputta had wind in his stomach. And the venerable Mahâ Moggallâna went up to the place where the venerable Sâriputta was, and when he had come there, he said to the venerable Sâriputta :

'How did you formerly, friend Sâriputta, get relief, when you had wind in the stomach?'

'By eating onions, my friend².'

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to eat onions on account of disease.'

35.

1. Now at that time the Bhikkhus made water here and there in the Ârâma, and the Ârâma was defiled.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to make water at one side (of the Ârâma).'

¹ There is a similar rule for the Bhikkhunis in the Bhikkhunî-vibhanga, Pâṭṭiya I. So also onions are mentioned among the things a Gam Bhikkhu may not accept (Âyâraṅga Sutta II, 1, 8, 13).

² It is gruel of various kinds that is prescribed for this malady in Mahâvagga VI, 16, 3-17, 2.

The Ârâma became offensive. . . .

[The rest of this chapter is scarcely translateable. It records in like manner the various sanitary difficulties which arose from the living together of a number of Bhikkhus. Each such difficulty is quite solemnly said to have been reported to the Blessed One, and he is said to have found a way out of it. The result of the whole is, that the building of privies is enjoined, and all the contrivances, such as seats, doors, steps, plastering, &c., already mentioned with respect to the bath-room, above, V, 14, are here repeated verbatim¹.]

36.

Now at that time the *Khabbaggiya* Bhikkhus followed evil practices such as these—they used to plant [&c., word for word as in the long list at I, 13, 1, 2, down to the end].

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to follow manifold evil practices. Whosoever does so, shall be dealt with according to the law.’

37.

1. Now at the time when the venerable Kassapa of Uruve/a went forth (from the world), much property in brass and wood and earthenware came into the possession of the *Samgha*². And the

¹ For some of the details, compare Mahāvagga V, 8, 3, and Mahāvagga I, 25, 19=*Kullavagga* VIII, 1, 5, and *Kullavagga* VIII, 9 and 10.

² See Mahāvagga I, 20, 19–21.

Bhikkhus thought, 'What kinds of brass ware—of wooden things—of earthenware¹—has the Blessed One allowed, and what kinds has he not allowed?'

They told this matter to the Blessed One.

Then the Blessed One, on that occasion and in that connection, when he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, all kinds of brass ware, except weapons²—all kinds of wooden things, except divans³, and long-armed chairs³, and bowls⁴, and shoes⁵,—and all kinds of earthenware, except *katakas*⁶, and large earthen vessels to be used as huts to live in⁷.'

Here ends the Fifth Khandhaka, on
minor details.

¹ See *Kullavagga* VIII, 3, 1.

² *Paharanattham katam paharanî ti vuḷḷati. Yassa kassa ki âvudha-samghâtass' etam adhivakanam* (B.).

³ See *Mahāvagga* V, 10, 4, 5.

⁴ See *Kullavagga* V, 8, 2.

⁵ See *Mahāvagga* V, 6, 4.

⁶ On this word see our note above at V, 22, 1.

⁷ This is the only one of the things here mentioned not referred to in previous rules. *Buddhaghosa* says, *Kumbha-kârikâ ti Dhaniyass' eva sabba-mattikâmaya-kuṭi vuḷḷati*. The story of *Dhaniya* is given in the text of the *Vinaya*, vol. iii, pp. 42 and following.

SIXTH KHANDHAKA.

ON DWELLINGS AND FURNITURE.

1.

1. Now at that time the Blessed Buddha¹ was staying at Râgagaha in the Veluvana, in the Kalandaka Nivâpa². And at that time no permission had been given to the Bhikkhus by the Blessed One with respect to dwellings. So the Bhikkhus dwelt now here, now there—in the woods, at the foot of trees, on hill-sides, in grottoes, in mountain caves, in cemeteries, in forests, in open plains, and in heaps of straw. And at early morn they came in from this place or from that place—from the woods (&c., as before) decorous in their walking and turning, in their looking on or looking round, in stretching out their arms or in drawing them back, with eyes cast down, and dignified in deportment³.

2. Now at that time the *Setthi* of Râgagaha went at early morn to his garden. And the *Setthi* of

¹ Our readers will have noticed that the phrase at the beginning of each Khandhaka is 'the Blessed Buddha,' and not merely 'the Blessed One.' It recurs besides only in the constantly-repeated paragraph 'The Blessed Buddha rebuked them, saying, &c.' (see, for instance, *Kullavagga* I, 1, 2, where the connection is given in full).

² Compare the note on *Mahâvagga* III, 1, 1.

³ So also *Mahâvagga* I, 23, 2, and frequently in the Suttas.

Râgagaha saw those Bhikkhus coming in from this place and from that place, from the woods (&c., as in § 1, down to the end), and on seeing them he took pleasure therein¹. And the *Setthi* of Râgagaha went up to those Bhikkhus, and said to them :

‘If, Sirs, I were to have dwellings erected for you, would you take up your abode in those dwellings?’

‘Not so, O householder. Dwellings have not been allowed by the Blessed One.’

‘Then, Sirs, ask the Blessed One about it, and let me know.’

‘Very well, O householder,’ said they, in assent to the *Setthi* of Râgagaha. And they went up to the Blessed One, and saluted him, and took their seats on one side. And when they were so seated, they said to the Blessed One :

‘The *Setthi* of Râgagaha, Lord, wishes to have dwellings erected for us. What, Lord, should be done?’

Then the Blessed One, on that occasion and in that connection, when he had delivered a religious discourse, addressed the Bhikkhus, and said :

‘I allow you, O Bhikkhus, abodes of five kinds—Vihâras, *Addhayogas*, storied dwellings, attics, caves².’

3. Then those Bhikkhus went up to the *Setthi* of Râgagaha, and said to him : ‘The Blessed One, Sir, has allowed us dwellings ; do, therefore, what seemeth to thee good.’ And the *Setthi* of Râgagaha had sixty dwelling-places put up in one day.

¹ So also of Bimbisâra in the *Gâtaka Commentary*, I, 66.

² Buddhaghosa’s note on these *pañña lenâni* has already been given in our note above, *Mahāvagga* I, 30, 4.

4. And when the *Setthi* of Râgagaha had completed those sixty dwelling-places, he went up to the place where the Blessed One was, and [invited him and the Bhikkhu *Samgha* for the morrow's meal; and so on, as usual¹, down to the time when, after the meal, the *Setthi*] said to the Blessed One :

' I have had, Lord, these sixty dwelling-places made for the sake of merit, and for the sake of heaven. What am I to do, Lord, with respect to them ?'

' Then, O householder, dedicate² these sixty dwelling-places to the *Samgha* of the four directions, whether now present, or hereafter to arrive.'

' Even so, Lord !' said the *Setthi* of Râgagaha, in assent to the Blessed One, and he dedicated those sixty dwelling-places to the use of the *Samgha* of the four directions whether present or to come³.

5. Then the Blessed One gave thanks to the *Setthi* of Râgagaha in these verses⁴ :

' 1. Cold he wards off and heat, so also beasts of prey,
And creeping things and gnats, and rains in
the wet season.
And when the dreaded heated winds arise,
they are kept off.

¹ See, for instance, Mahâvagga VI, 30, or Kullavagga V, 27.

² Literally, 'establish' (*paṭṭhâpehi*).

³ This formula of dedication has been constantly found in rock-inscriptions in India and Ceylon over the ancient cave-dwellings of Buddhist hermits. See Rh. D. in the 'Indian Antiquary' for May, 1872.

⁴ The following verses recur below at VI, 9, 2; and also in that connection in the *Gâtaka Commentary*, I, 93.

2. To give Vihâras to the *Samgha*, wherein in safety and in peace
To meditate and think at ease, the Buddha calls the best of gifts.
3. Let then the able man, regarding his own weal,
Have pleasant monasteries built, and lodge there learned men ¹.
4. Let him with cheerful mind give food to them,
and drink,
Raiment, and dwelling-places, to the upright in heart.
5. Then shall they preach to him the Truth—
The Truth dispelling every grief—
Which Truth when here that man perceives
He sins no more, and dies away ²!

And when the Blessed One had given thanks to the *Setthi* of Râgagaha in these verses, he rose from his seat, and departed thence.

2.

1. And the people heard, saying, 'Vihâras have been allowed by the Blessed One.' And they built Vihâras zealously. Those Vihâras had no doors ³, and snakes, scorpions, and centipedes got in.

¹ This verse forms the subject of one of the 'Questions of Milinda' (ed. Trenckner, p. 211).

² The above verses may have stood originally in a different context from that in which they have been handed down, as the opening phrase *sîtaṃ paṭihanti* would be more intelligible if the word *vihâro* occurred in the immediately preceding clause.

³ *Kavâṭa*. This is the special word for door. *Dvâra* often roughly translated door, is not really 'door,' but 'door-' or 'gate-way,' with special reference to the aperture and not to that by which the aperture could be closed. The latter word is also

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, a door¹.’

They made holes in the wall, and tied the door on with string or with creepers, These were eaten by mice and white ants ; and when the things by which the doors had been tied on had been eaten away, the doors fell.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, door-posts and lintel, hollow like a mortar, for the door to revolve in, and projections to the door for it to revolve on.’

The doors would not come to.

‘I allow, O Bhikkhus, a hole to pass a string through with which to pull the door to, and a string for that purpose.’

The doors could not be made fast².

‘I allow, O Bhikkhus, rings on the door for the bolt to work along in, blocks of wood fixed to the edge of the door-post and containing a cavity for the bolt to go into, a pin to secure the bolt by, and a bolt.’

Now at that time the Bhikkhus were not able to open the door.

They told this matter to the Blessed One.

different from ‘door,’ in that it is never used for the entrance into an inner chamber. It is always the outer entrance (and the entrance at the front as distinguished from the entrance at the back) of a house, or one of the principal entrances to a walled town or village. See, for instance, *Pāṭiyya* XIX, *Kullavagga* VIII, 5, 1, VIII, 8, 1; *Gāṭaka* I, 63, 114, 346, 361, II, 63, 140.

¹ On this and the following details, compare V, 14 3. and the notes there.

² *Thakīyanti*: literally, ‘covered, or stopped, up’ The same word is used at *Kullavagga* VIII, 1, 5, of closing up the lattices mentioned in the next section (VI, 2, 2).

‘I allow, O Bhikkhus, key-holes, and keys of three kinds—bronze keys, and keys of hard wood, and keys of horn.’

When anybody unlocked them¹, and entered, the Vihâras became unprotected.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, a yantaka, and a pin to it².’

2. Now at that time the Vihâras were thatched; and in the cold season they were cold, and in the hot season hot.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to cover them (with skins)³, and to plaster them within and without.’

Now at that time the Vihâras had no windows, and they were bad for the eyes, and had a disagreeable odour.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, windows of three kinds—windows made with railings⁴, windows made with network⁵, and windows made with slips of wood⁶.’

¹ Ugghâ/etvâ, an expression used in VIII, 1, 1 of undoing the bolt (ghaṭikâ) just referred to.

² Yantakam sūṭikam, which is the only expression here used which has not already occurred above at V, 14, 3. Buddhaghosa says, Yantaka-sūṭikan ti ettha yam yam gānāti tam tam yantakam. Tassa vivara-sūṭikam kuṭṭikam kātum vattati.

³ See the note at V, 14, 3.

⁴ Vedikā-vātapānam nāma kētiye vedikā-sadisam (B.). See our note on vedikā above, V, 14, 2. These windows or lattices are mentioned in Kullavagga VIII, 1, 5; Mahāvagga I, 25, 18.

⁵ Gāla-vātapānam nāma gālaka-baddham (B.). Gālam, literally ‘net,’ is given as a word for ‘window’ at Abhidhāna-ppadīpikā, verse 216. The expression probably corresponds to our ‘lattice,’ and does not mean that an actual net was used. Compare the Anglo-Indian ‘jalousie.’

⁶ Salāka-vātapānam nāma thambhaka-vātapānam (B.). Pos-

Squirrels and bats¹ entered through the opening for the window.

‘I allow, O Bhikkhus, window-blinds (or curtains).’

The squirrels and bats still got in through the interstices between the blind (and the wall).

‘I allow, O Bhikkhus, shutters, and rolls or bags (to fill up interstices with).’³

3. Now at that time the Bhikkhus slept on the floor, and both their limbs and their robes became dirty.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, mats made of grass.’

The mats were eaten by mice and white ants.

‘I allow, O Bhikkhus, a solid bench or divan (built up against the wall of a room, or under the verandah against the outside wall of the house).’⁴

sibly this means with slips of wood arranged horizontally as in our venetian blinds.

¹ Vagguliyo This habit of the bat and its harmlessness are referred to in *Milinda Pañha*, p. 404. Compare the Sanskrit *valgulī*

² *Kakkalīkan ti Ettha kolaka-pāda-puññhanam bandhitum anugānāmi ti attho* (B). The word *kakkalī* occurs below, VI, 19, probably in the sense here meant.

³ *Vātapāna-bhisi ti vātapāna-pamāṇena bhisiṃ katvā bandhitum anugānāmi ti attho* (B). Probably like the sand-bags used in England to keep out draughts. On the use of the word in other connections, see our note on *Mahāvagga* VIII, 13, 1, and the Old Commentary on *Pāṭiṭṭiya* XIV (where five kinds are named) with the *Kankhā-vitaranī* on the last passage quoted by Minayeff, p. 86.

⁴ *Midhīm*. See the note on V, 9, 4. Native huts in Ceylon always have such solid benches (of brick or mud covered with plaster) built up against the wall under the verandah: and they are commonly used as sleeping-places for the unmarried males

On the solid bench their limbs ached.

‘I allow, O Bhikkhus, bedsteads made of laths of split bamboo ¹.’

Now at that time a bier-like masâra²ka bedstead—a masâra²ka chair—a bier-like bundikâbaddha³ bedstead—a bundikâbaddha chair—a bier-like kulîra-pâdaka⁴ bedstead—a kulîra-pâdaka chair—a bier-like âha⁵ka-pâdaka bedstead—an âha⁵ka-pâdaka chair—had come into the possession of the Saṃgha.

in the house. Waskaḍuwa Subhûti has this in his mind in the explanation he gives in English of vedikâ (Abhidhâna-ppadîpikâ, verse 222), though he applies it to the wrong word

¹ Bidala-mañḥakam nâma vetta-mañḥam, ve/u-vilivâhi vâ vitam (B). The word occurs in the Gâtaka Commentary I, 9, lines 26, 34. Compare the Sanskrit bidala and vidala.

² Masâra²ko, on which Buddhaghosa says nothing here; but on the Old Commentary to the 14th Pâṭittiya, where all the four words in this paragraph also occur, he has the following note (see Minayeff, p. 68): Masâra²ko ti mañḥa-pâde viggḥitvâ tattha aṇiyo pavesetvâ kato—just the opposite therefore of âha⁵ka-pâdako below. On aṇi, compare our note to the 87th Pâṭittiya. The four names recur, of chairs only, in the Old Commentary on the 87th and 88th Pâṭittiyas.

³ Buddhaghosa, loc. cit., says, Bundikâbaddho ti aṇiṇi mañḥa-pâde damsâpetvâ pallanka-samkhepena kato. The first word, bundika, may mean a small bolt.

⁴ Kulîra-pâdako ti assa-mendâdinam pâda-sadisēhi pâdakehi kato: yo vâ pana koḥi vanka-pâdako ayam kulîra-pâdako (B. loc. cit.). A bedstead or chair with curved or carved legs, especially when carved to represent animals’ feet. Kulîra is a crab.

⁵ Âha⁵ka-pâdako ti. Ayam pana âha⁵ka-pâdako nâma mañḥo aṇe viggḥitvâ kato hotīti evam parato pâliyam yeva vutto. Tasmâ aṇiyo viggḥitvâ tattha pâda-sikhāṃ pavesetvâ upari ānim datvâ kata-mañḥo âha⁵ka-pâdako ti vedītabbo (B. loc. cit.). This is in agreement with the Old Commentary on the 18th Pâṭittiya in which this word already occurs. Compare âha⁵ka in the Âyâ-ranga Sūya II, 1, 1, 2, II, 1, 10, 6.

They told this matter (in each case) to the Blessed One.

‘I allow you, O Bhikkhus, (each of these things).

4. Now at that time a rectangular chair¹—an arm-chair²—a sofa³—a sofa with arms to it⁴—a state chair⁵—a cushioned chair⁶—a chair raised on a pedestal⁷—a chair with many legs⁸—a board (to recline on)⁹—a cane-bottomed chair¹⁰—a straw-bottomed chair—had come into the possession of the Saṃgha.

They told this matter (in each case) to the Blessed One.

‘I allow you, O Bhikkhus, (each of these things).’

¹ Âsandiko. Buddhaghosa says, Âsandako (sic) ti katurassa-pîṭham vuḍḍhati. An âsandi (cushioned chair) is forbidden at Mahāvagga V, 10, 4.

² Ukkakam pi âsandikan ti vakanato ekato-bhāgena diḥhapîṭham eva hi atthangula-pāḍakam vaṭṭati (B.).

³ Sattango nāma tisu disāsu apassayam katvā mañño (B). On apassayam, compare note 9.

⁴ Ukkako pi sattango. Compare note 2.

⁵ Bhadda-pîṭhan ti vetta-mayam pîṭham vuḍḍhati (B). We follow Bohtlingk-Roth sub voce bhadra-pîṭha

⁶ Pîṭhikā ti pilotika-baddham pîṭham eva (B.). Childers says ‘bench, stool.’ Compare Sanskrit pîṭhaka (in the addenda to the Petersburg Dictionary).

⁷ Elaka-pāḍaka-pîṭham nāma dāru-paṭṭikāya upari pāde ṭhapetvā bhogana-phalakam viya kata-pîṭham vuḍḍhati (B.).

⁸ Âmalaka-vantika-pîṭham nāma âmalakākāreṇa yogitam bahu-pāda-pîṭham (B.). Compare tâlavanta at V, 22, 2 and tâla-vantaka at V, 29, 4.

⁹ Phalakam. Compare apassena-phalakam at Mahāvagga I, 25, 12, and below; Kullavagga VI, 20, 2.

¹⁰ Kōḷḷham nāma vâkamayam vâ usîramayam vâ muḍḡamayam vâ babbagamayam vâ anto samvethetvā baddham hoti, says the Old Commentary on the 14th Pâṭiṭiya. Buddhaghosa gives here the same explanation, omitting vâka.

5. Now at that time the *Kṛabbaggiya* Bhikkhus slept on lofty beds.

People coming on a visit to the Vihāra, when they saw them, murmured, &c., saying, 'Like those who still live in the pleasure of the world.'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to sleep on lofty beds. Whosoever does so, shall be guilty of a dukkaṭa¹.'

Now at that time a certain Bhikkhu, when sleeping on a low couch, was bitten by a snake².

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, supports to your bedsteads³.'

Now at that time the *Kṛabbaggiya* Bhikkhus used lofty supports to their bedsteads, and rocked themselves with these bedstead supports, backwards and forwards⁴.

'You are not, O Bhikkhus, to use lofty supports to your bedsteads. Whosoever does so, shall be guilty of a dukkaṭa. I allow you such supports up to eight inches in length.'

6. Now at that time a quantity of string had come into the possession of the *Samgha*.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to weave (a texture of string across) the bedstead.'

Much string was taken up by (passing it round) the sides of the bedstead.

¹ Compare the 8th *Kūla Sila* (Rh. D's 'Buddhist Suttas,' p. 191).

² Compare *Kullavagga* V, 6.

³ *Mañka-paṭipāḍakam* mentioned in *Mahāvagga* I, 25, 16

⁴ *Pavedhenti*. The reading is doubtful, but the suggestion at p. 321 of the text must be withdrawn.

‘I allow you, O Bhikkhus, to pierce the sides of the bedstead, and thus to weave the string across and across¹.’

A cloth had come into their possession.

‘I allow you, O Bhikkhus, to use it as a carpet².’

A mattress stuffed with cotton³ had come into their possession.

‘I allow you, O Bhikkhus, to comb out the cotton, and make the cotton up into pillows⁴ if it be of any of these three kinds—cotton produced on trees, cotton produced on creepers, cotton produced from Potaki-grass.’

Now at that time the *Khabbaggiya* Bhikkhus made use of pillows half the size of a man’s body.

People who came on a visit to the Vihâras murmured, &c., on seeing this, saying, ‘Like those who still enjoy the pleasures of the world.’

¹ *Atthapadakam vetum*. Buddhaghosa says nothing either here or at Mahāvagga VIII, 21, where the word also occurs *Atthapada-atthâpana* at Gâtaka II, 5, 14, is a mode of dressing the hair, probably in broad plaits crossing each other so as to resemble the squares of a chessboard.

² Or ‘rug,’ *Kilimikâ ti nâma parikammakatâya bhûmiyâ kkhavi-samrakkhanatthâya attharanam vukkati* (B). It is probably the same word as, or connected with, *kilimikâ*, used by Buddhaghosa in note 5 on Mahāvagga VII, 1, 5, and explained by him (in Minayeff, p. 87, line 5) as *tâla-pannâdihî katâ*. Both words are possibly diminutives of *kola*, and it is not improbable that the reading should be *kilimikâ* in both cases, as Buddhaghosa so spells the word again in his note below on VI, 2, 7.

³ *Tûlikâ*. This is undoubtedly what is meant to be forbidden in § 5 of the *Maggâma Sila*, although Grumblot, ‘Sept Suttas Palis,’ p. 9, reads *kulikam*. See Mahāvagga V, 10, 4.

⁴ Compare IV, 4, 4, VIII, 1, 3, where such pillows are mentioned among the ordinary belongings of a Vihâra. The present rule is repeated below in VI, 14.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to make use of pillows half the size of a man’s body. Whosoever does so, shall be guilty of a dukkata. I allow you, O Bhikkhus, to have pillows the size of a man’s head.’

7. Now at that time there was a festival on a high place¹ at Râgagaha. The people provided for the use of high officials bolsters stuffed with wool, or cotton cloth, or bark, or grass, or leaves. When the festival had been held they tore open the covers of skin and carried them off. And the Bhikkhus saw much wool, and cotton cloth, and bark, and grass, and leaves thrown away on the spot where the festival had been held; and on seeing this, they told the matter to the Blessed One.

‘I allow, O Bhikkhus, bolsters² of five kinds—those stuffed with wool, or cotton cloth, or bark, or grass, or talipot leaves.’

Now at that time a bed coverlet had come into the possession of the Samgha.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to cover a bolster with it.’

Now at that time the Bhikkhus folded up bed bolsters on to chairs³, and chair bolsters on to bedsteads, and the bolsters came to pieces.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, chairs and bedsteads covered (with upholstered cushions to fit them).’

¹ Giragga-samaggo. See our note above on V, 2, 6.

² Bhisī. See the note on this word at Mahāvagga VIII, 13, 1.

³ Buddhaghosa says here *mañka-bhisīm pīthe samharantī ti mañka-pīthe attharanti attharanatthāya harantī ti yuggati* (B.). On this use of *samharati* compare above, V, 11, 7.

They covered the bedsteads and chairs without putting a cloth beneath them¹, and the stuffing came out from below.

‘I allow you, O Bhikkhus, first to spread out a cloth under the bedsteads or chairs, and then to upholster them.’

They tore off the coverings², and took them away.

‘I allow you, O Bhikkhus, to bespatter (the coverings with dye)³.’

They still took them away.

‘I allow you, O Bhikkhus, to use coverings coloured in patches⁴.’

They still took them away.

‘I allow you, O Bhikkhus, to colour the coverings in patches only the size of a man’s hand⁵.’

¹ *Ullokam* akaritvâ hetthâ *ñilmikam* adatvâ (B.). The word occurs again at Mahāvagga I, 25, 15 = *Kullavagga* VIII. 1, 3, where cobwebs are to be removed with a cloth (*ullokā*!).

² *Khavam*; but perhaps not necessarily of leather. See the commencement of this section.

³ So that the coverings would be useless for other purposes. The Pāli word is *positum*, which Buddhaghosa explains thus—*hesitun ti* (so the Berlin MS.) *raganena vâ haliddhāya vâ upari pusitāni dātum*. The word is evidently connected not with the root *push*, but with the roots *prish* and *piush*, ‘to bespatter,’ and is the same as *phositun* at Mahāvagga VI 14, 5, which is probably the better reading of the two.

⁴ *Bhatti-kammam*. The meaning is doubtful, because the reading is uncertain. Buddhaghosa says, *Bhatti-kamman ti* (sic) *bhisi-khaviyâ upari bhatti-kammam*. The word is probably analogous in formation to our English ‘patchwork,’ though the ‘patches’ are not of pieces of different coloured stuffs, but of bits of different colour spread over the same stuff, and whatever its meaning, it is probably the same word as *bhati-kamma* at V, 9, 2.

⁵ Again both reading and interpretation are open to question. *Hattha-bhittin ti pañkaṅgula-bhittim* is all that Buddhaghosa

3.

1. Now at that time the sleeping-rooms of the Tittihīyas were whitewashed, the floors of their rooms were coloured black, and the walls coloured with red chalk¹. Much people went to look at their sleeping-rooms.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, the use in your Vihāras of whitewash, black colouring, and red colouring.’

Now at that time the whitewash would not lie on to the rough walls.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to apply the husks of grain made up into little balls; and when you have thus removed the unevenness with your hands², to lay on the whitewash.’

The whitewash would not adhere.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to apply soft clay; and when you have thus removed the unevenness with your hands², to lay on the whitewash.’

(Still) the whitewash would not adhere.

‘I allow you, O Bhikkhus, the use of slime³ (of trees) or of paste⁴.’

says, and we have followed in our translation the reading of the Sinhalese MS. (see p. 321 of the edition of the text), which brings the word into connection with the preceding phrase.

¹ See V, 11, 6, where all these words recur.

² *Pāṇikāya*. Buddhaghosa says nothing.

³ *Ikkāsa*, on which we have nothing to add to Buddhaghosa's note at p. 321 of the edition of the text. It recurs below again in this section.

⁴ *Piṭṭha-maddan ti piṭṭha-khalam* (B.). Compare the Sanskrit *mṛid*.

Now at that time the colouring matter of red chalk would not lie on the rough walls.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to apply the husks of grain made up into little balls; and when you have thus removed the unevenness with your hands, to lay on the colouring matter of red chalk.’

The red colour would not adhere.

‘I allow you, O Bhikkhus, to apply clay mixed with the red powder which adheres to the grain of rice under the husks¹; and when you have so taken off the unevenness with your hands to lay on the red colouring matter.’

Still the red colouring matter would not adhere.

‘I allow you, O Bhikkhus, the use of a paste made of mustard seed², and of oil of beeswax³.’

It lay on the wall too thickly in great drops⁴.

‘I allow you, O Bhikkhus, to wipe it down with a cloth⁵.’

Now at that time the black colouring matter did not lie on the rough ground

‘I allow you, O Bhikkhus, to apply husks of grain

¹ *Kundaka-mattikan ti kundaka-missaka-mattikam* (B). Compare *kundaka-pûvam* in the *Gâtaka Commentary* I, 423 (cakes made of flour mixed with this powder).

² *Sâsapa-kuṭṭan ti sâsapa-piṭṭham*. The word has occurred already at *Mahāvagga* VI, 14, 5, where the reading is *kuṭṭa* instead of *kudḍa* given in the text here. The latter should be altered in accordance with that passage, and with *Buddhaghosa* here.

³ *Sittha-telakan ti vilina-madhu-sitthakam* (B). It is mentioned as used for hair-oil at *Kullavagga* V, 2, 3.

⁴ *Akkussannam hoti ti bindum bindum hutvâ tiṭṭhati*, says *Buddhaghosa*.

⁵ *Kolakena paṭṭuddharitum*. *Buddhaghosa* says *paṭṭuttharitum ti muṇḍhitum*; but compare for the right form V, 17, 1.

made up into little balls; and when you have thus removed the unevenness with your hands, to lay on the black colouring matter.'

The black colouring matter would not adhere.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to apply clay mixed with (the excrement of) earth-worms¹; and when you have thus removed the unevenness with your hands, to lay on the black colouring matter.'

Still the black colouring matter would not adhere.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, the use of slime and astringent liquid².'

2. Now at that time the *K/abbaggiya* Bhikkhus had imaginative drawings³ painted on their *Vihâras*—figures of men, and figures of women.

People, when they saw them on going to visit the *Vihâras*, murmured, &c., saying, 'Like those who still enjoy the pleasures of the world.'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to have imaginative drawings painted—figures of men, and figures of

¹ *Gaṇḍu-mattikaṇ* ti *gaṇḍuppâda-gûtha-mattikaṇ* (B).

² *Kasâvan* ti *âmalaka-hari/akânam kasâvam* (B). Compare *Mahâvagga* VI, 4.

³ *Paṭibhâna-kittam*. The Bhikkhunis were forbidden by the 41st *Pâkittiya* of the Bhikkhunî-vibhaṅga to go and see such paintings. (*Sutta-vibhaṅga* II, 298, where a picture gallery, *Kitt-âgâra*, belonging to King Pasenadi of Kosala, is mentioned.) We are not quite sure of the connotation of the term, which appears to imply some reproach. Perhaps it means 'suggestive.' Figures as such were not forbidden; and remains of statues and bas reliefs erected in the *Vihâras*, illustrative of every-day life, have been found in great numbers. In the introductory story to the 26th *Pâkittiya* it certainly means 'indecent.'

women. Whosoever does so, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, representations of wreaths and creepers and bone hooks and cupboards¹.

3. Now at that time the Vihâras had too low a basement (&c., as in V, 11, 6 as to roofing, stairs, and balustrade).

Now at that time the Vihâras were crowded with people². The Bhikkhus were ashamed to lie down to sleep.

‘I allow you, O Bhikkhus, the use of curtains.’

They lifted up the curtains and looked in.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to put up a lath and plaster wall half the height of the Vihâra.’

They looked on from over this half-wall.

‘I allow you, O Bhikkhus, to make inner chambers of three kinds—chambers in shape like a palankeen³, chambers in shape like a quart measure⁴, and chambers on an upper storey⁵.’

¹ All these words occur above at V, 11, 6. and V, 14, 4. The meaning of the two last is very doubtful. Perhaps it is intended that these should occupy the space on the walls instead of any ornamentation.

² Âlakamandâ, literally, ‘like Kuvera’s city in heaven.’ Buddhaghosa tells us why. Âlakamandâ ti ekanganâ manussâbhikimâ. Âkamma-yakkhâ, corresponding to this last word, recurs in the standing description of Âlakamandâ at Mahâ-parinibbâna Sutta V, 43 = Mahâ Sudassana Sutta I, 3. The name of the city is spelt in both those passages with *l* not *l*.

³ Sivikâ-gabbho ti taturassa-gabbho says Buddhaghosa.

⁴ Nâlikâ-gabbho ti vitthârato dviguṇa-ugun-âyâmo digha-gabbho (B.). That nâlikâ is used like nâli for a bushel measure follows from a comparison of Gâtaka I, 124, last line, with I, 126, line 3.

⁵ Hammiya-gabbho ti âkâsa-tale kuṅgâra-gabbho mudanda-

Now at that time the Bhikkhus made inner chambers in the middle of small Vihâras, and there was no room to move about in.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to make the inner chambers at one side of small Vihâras, and in the middle of large ones¹.’

4. Now at that time the lower part of the lath and plaster wall of the Vihâra decayed.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, buttresses of timber².’

Rain leaked through on to the lath and plaster wall of the Vihâra³.

‘I allow you, O Bhikkhus, a protecting arrangement⁴ and cement⁵.’

Now at that time a snake fell from the roof on to the back of a certain Bhikkhu. He was terrified, and made an outcry⁶. The Bhikkhus, running up, said to that Bhikkhu: ‘Why, Sir, do you make an outcry?’ Then that Bhikkhu told the matter to

Āhādāna-gabbho vā (B.). Compare our note on Mahāvagga I, 30, 4.

¹ There is a similar injunction at V, 14, 3, with respect to fire-places in bath-rooms

² *Kulanka-pādakam*. See Buddhaghosa’s note at p. 321 of the edition of the text. The remedy here is different from that provided in the similar case, at V, 14, 3, with respect to bath-houses

³ On the use of *ovassati* compare V, 16, 1, and VIII, 3, 3.

⁴ *Parittāna-kīṛikan ti tassa parittānattham kīṛikam* is all that Buddhaghosa says. Compare the end of § 5.

⁵ *Uddha-sudhan ti vaṭṭhaka-gomayena ka bhāṅkāya ka saddhim maddita-mattikam* (B.).

⁶ *Vissaram akāsi*. See the note on Kullavagga VIII, 1, 1, where the whole incident is similar.

the Bhikkhus, and they told the matter to the Blessed One.

‘I allow you, O Bhikkhus, a ceiling-cloth’

5. Now at that time the Bhikkhus hung their bags at the feet of the bedsteads, and at the feet of the chairs; and they were gnawed by the mice and white ants.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, pins in the wall, and bone hooks¹.’

Now at that time the Bhikkhus laid aside their robes on the bedsteads and on the chairs, and the robes were torn.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, bamboos to hang your robes on, and strings to hang your robes on².’

Now at that time the Vihâras had no verandahs, and no defences³.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, verandahs⁴, covered terraces⁵, inner verandahs⁶, and over-hanging eaves⁷.’

¹ The use of these has been already referred to at V, 9, 5.

² These have already been allowed in *Kullavagga* V, 11, 6, and V, 14, 3. The license under the present rule extends only to their use in Vihâras.

³ *Apavissaranâ*, which must have some special, technical, meaning unknown to us. *Buddhaghosa* says nothing.

⁴ *Âlindo nâma pamukham vukkati* (B.) Compare *Abhidhâna-ppadîpikâ*, verse 218.

⁵ *Paghanam nâma yam nikkhamantâ ka pavisantâ ka pâdehi hananti. Tassa vihâra-dvâre ubhato kullam* (?) *nhantvâ kata-padesass’ etam adhivaṭṭanam. Paghânan ti pi vukkati* (B.).

⁶ *Pakūṭan ti magghe gabbhassa samantâ pariṇāgâro vukkati. Pakūṭan ti pi pāṭho* (B.).

⁷ *Osarako ti anâṇḍake vihâre vamsam datvâ tato dandake*

The verandahs were too public; and the Bhikkhus were ashamed to lie down in them to sleep.

‘I allow you, O Bhikkhus, an arrangement in form of a curtain that can be drawn aside¹, or an arrangement in form of a moveable screen².’

6. Now at that time the Bhikkhus, when taking their midday meal in the open air, were troubled by cold and heat.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, a Service Hall.’

The Service Hall had too low a basement (&c., as in V, 11, 6, down to the end).

Now at that time the Bhikkhus spread their robes out on the ground in the open air, and they became dirty.

‘I allow, O Bhikkhus, bamboos to hang robes on, and strings to hang robes in, in the open air.

7. The water became warm.

‘I allow, O Bhikkhus, a water-room and a water-shed.’

The water-room had too low a basement (&c., as in V, 11, 6, down to the end).

There were no vessels for the water.

‘I allow, O Bhikkhus, chank shells and saucers for the water.’

8. Now at that time the Vihâras had no fence round them.

‘I allow you, O Bhikkhus, to enclose them with

osâietvâ katam kâdana-pamukham (B). At Gâtaka III, 446, it is said of a dying man ‘niharitvâ osâi ake nipaggâpesum.’

¹ Samsarana-kīṭiko nâma kakkala-yutto kīṭiko (B.). Kakkala should be compared with kakkhalikâ at VI, 2, 2, and kakkhali at VI, 19.

² Ugghâṭana-kīṭiko, on which Buddhaghosa says nothing.

ramparts (Pākâra) of three kinds—brick walls, stone walls, and wooden fences.’

There was no store-room¹.

‘I allow, O Bhikkhus, a store-room.’

The store-room had too low a basement, and it was flooded with water.

‘I allow you, O Bhikkhus, to make it with a high basement.’

The store-room had no door.

‘I allow, O Bhikkhus, a door; with door-posts and lintel, with hollows like a mortar for the door to revolve in, with projections to revolve in those hollows, with rings on the door for the bolt to work along in, with a block of wood fixed into the edge of the door-post, and containing a cavity for the bolt to go into (called the Monkey’s Head), with a pin to secure the bolt by, with a connecting bolt, with a key-hole, with a hole for a string with which the door may be closed, and with a string for that purpose².’

Grass and plaster fell from the store-room.

‘I allow you, O Bhikkhus (&c., as in V, 14, 4, down to the end of V, 14, 5, as to roofing, flooring, drains, &c.).’

9. Now at that time the Bhikkhus made fire-places here and there in the Parivēṇa, and the Parivēṇa was covered with the remains of the fires³.

¹ *Koṭṭhaka*. See our note above on V, 14, 4, as to the various allied meanings of this word. Perhaps ‘gateway’ should be chosen as the rendering here, as it clearly must be in the closely allied passage in the next section but one (§ 10). As the chamber supposed always to be built over the gateway could be used as a store-room, the difference is not very essential.

² The whole as above in V, 14, 3, where see the note.

³ *Uklâpo*. On this use of the word compare *Kullavagga* VIII 1, 3.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to make a separate room for the fire at one side.’

The fire-room had too low a basement (&c., as in V, 11, 6, as to flooring, stairs, and balustrade, followed by the paragraph as to the door, and the facing, as in V, 14, 3, &c.).

10. Now at that time the Ârâmas had no fences to them, and goats and cattle injured the plantations¹.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to surround them with fencing of three kinds—bamboo fences, thorn fences, and ditches.’

There was no gateway (*kottḥaka*), and goats and cattle, even so, injured the plantations.

‘I allow, O Bhikkhus, a gateway, with gates made of stakes interlaced with thorny brakes², with fences (across the gateway) made of the akka plant³, with ornamental screen-work over the gateway⁴, and with bars.’

[Then the paragraphs allowing the roofing, &c., of this *kottḥaka* as in V, 11, 6, and drains for the Ârâma, as in V, 14, 3.]

11. Now at that time Seniya Bimbisâra, the king of Magadha, wanted to build a *pâsâda*⁵ (residence),

¹ Uparoṇe. Compare Uparopaka at *Gâtaka* II, 345.

² Apesiyam. See p. 321 of the edition of the text, reading of course *kantḥaka*.

³ *Akkavâṭa*, on which Buddhaghosa says nothing. A kind of dress made from the stalks of the akka plant is mentioned in *Mahāvagga* VIII, 28, 2.

⁴ *Tosaṇa*, which is the ornamental erection over a gateway of which such excellent examples in stone have been found at the Sânci and Bharhut Topes.

⁵ The exact meaning of the word *Pâsâda* at the time when this

covered with cement and clay, for the use of the *Samgha*. And it occurred to the Bhikkhus, 'What kind of roof now has been allowed by the Blessed One, and what kind of roof has not been allowed?'

They told this matter to the Blessed One.

'I allow, O Bhikkhus, roofing of five kinds—brick roofing, stone roofing, cement roofing, straw roofing, and roofing of leaves.'

End of the First Bhāṇavāra (or Portion for Recitation).

4.

1. Now at that time the householder Anātha *Pindika* was the husband of the sister of the Rāgagaha *Setthi*. And Anātha *Pindika* the householder went to Rāgagaha on some business or other. Now at that time the *Samgha*, with the Buddha at its head, had been bidden by the *Setthi* of Rāgagaha for the morrow's meal. And the *Setthi* of Rāgagaha gave command to his slaves and work-people, saying, 'So get up at early morn, my men, and cook congey, and cook rice, and prepare curries, and prepare delicacies¹!'

book was written has not yet been precisely ascertained. In later times it meant a building of several storeys, each successive storey being smaller in superficial area than the one immediately beneath it. Compare the Mahā-loha-pāsāda so often mentioned in the Mahāvamsa (pp. 161-257), the stone pillars of the lowest stories of which are still one of the sights of Anurādhapura.

¹ *Uttari-bhangam*. Childers sub voce *uttari* is in doubt what the meaning of this phrase is. It is no longer uncertain that the word means 'delicacy' of some sort. Whether the term was more

And it occurred to Anâtha Pindîka the householder, 'Now formerly this householder was wont, when I arrived, to lay aside all other business, and exchange the greetings of courtesy with me; but now he appears excited, and is giving orders to his slaves and work-people. How can it be? Is he taking in marriage, or is he giving in marriage, or has he set a great sacrifice on foot, or has he invited the Mâgadhan Seniya Bimbisâra, together with his retinue, for to-morrow's meal?'

2. Now when the *Setthi* of Râgagaha had given commandment to his slaves and his work-people, he went up to the place where Anâtha Pindîka the householder was, and exchanged with him the greetings of courtesy, and took his seat on one side. And when he was so seated, Anâtha Pindîka the householder [told him the thoughts that had passed through his mind].

'I am neither taking nor giving in marriage, O householder' (was the reply), 'nor have I invited the Mâgadhan Seniya Bimbisâra to to-morrow's meal. But a great sacrifice I have set on foot, for the *Samgha*, with the Buddha at its head, has been invited for to-morrow's meal at my house.'

'Did you, O householder, say "the Buddha?"'

'Yes, it was "the Buddha" that I said.'

precise, and denoted some particular delicacy or not, is still doubtful. Compare the passages quoted in our note above on Mahâvagga VI, 14, 3 (adding *Gâtaka* I, 186, and *Kullavagga* IV, 4, 5, VIII, 4, 4), which show that it was eaten with boiled rice or congee; is mentioned along with ghee and oil; and could be made from the flesh (or other parts) of a sucking-pig. If it were not for the latter circumstance (*Gâtaka* I, 197) it might well be pickles or chutney.

[And thrice the same question was put, and the same reply was given.]

‘Hard is it, O householder, to meet even with the mere expression in the world—the news, that is, of “a Buddha, a Buddha¹.” Would it be possible for us, at this very time, to go and visit that Blessed One, the Arahāt, the very Buddha²?’

‘It is not now, O householder, the proper time to pay a visit to the Blessed One; but early on the morrow you shall go and visit him.’

Then Anātha Pindika, pondering of the visit he was about to pay, lay down to sleep with his thoughts so bent upon the Buddha that thrice in the night he arose, thinking the daylight had appeared.

3. And Anātha Pindika the householder went up to the gate leading to the Sitavana, and celestial beings opened the gate. And as he emerged from the city, the light disappeared and a thick darkness arose, and fear and trembling and consternation sprang up within him, so that a longing came upon him to turn back again from that spot. But Sīvaka the Yakkha, himself the while invisible, caused a sound to be heard, saying :

‘A hundred elephants, a hundred steeds, a hundred chariots with mules³,

‘A hundred thousand virgins with their jewelled earrings on,—

¹ ‘Much more so with the reality’ is to be understood. Compare Mahā-parinibbāna Sutta VI, 63 (at the end).

² On this rendering of Sammā-sambuddham, see Rh. D.’s ‘Hibbert Lectures,’ pp. 145-147.

³ Assatari. Compare vakkhatai at Mahāvagga V, 9, 1, 3. The word recurs below at VII, 2, 5.

‘These are not worth, O householder, the sixteenth portion of one single stride.

‘Go on, go on, O householder! Advance, and not retreat, shall profit thee.’

Then the darkness disappeared before Anâtha *Pindika* the householder, and a bright light arose, and the fear and trembling and consternation that had sprung upon within him were appeased.

[And a second and a third time the same thing happened, and the same words were heard, and with the same result.]

4. And Anâtha *Pindika* the householder arrived at the Sítavana; and at that time the Blessed One, who had arisen at early dawn, was walking up and down (meditating) in the open air. And the Blessed One saw Anâtha *Pindika* the householder when he was coming from afar; and the Blessed One left the place where he had been walking up and down, and sat himself down on the seat put out for him. And when he was so seated, he addressed Anâtha *Pindika* the householder, and said:

‘Come hither, Sudatta!’

Then Anâtha *Pindika*, glad and happy at the thought that the Blessed One had addressed him by his name, went up to the place where the Blessed One was, and bowed down before him, falling at his feet, and said:

‘I trust my lord the Blessed One has slept in peace!’

‘He ever sleeps in peace, the Arahāt who is free¹,

¹ Brâhmaṇo parinibbuto. To translate the first of these words by ‘Brahman’ would mislead English readers. It is constantly used in early Buddhist texts for Arahāt. On the use of

‘Who is not touched by lusts, but calm and free from sin¹,

‘Has broken all the bars (to freedom of the mind)², has quenched the anguish in his heart,

‘Has fixed peace in his mind, and peaceful, sleeps in peace³.’

5⁴. Then the Blessed One discoursed to Anâtha Pindîka the householder in due order; that is to say, he spake to him of giving, of righteousness, of heaven, of the danger, the vanity, and the defilement of lusts, and of the advantages of renunciation. And when the Blessed One saw that Anâtha Pindîka the householder had become prepared, softened, unprejudiced, and upraised and believing in heart, then he proclaimed that which is the special doctrine of the Buddhas; that is to say, Suffering, its Origin, its Cessation, and the Path. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Anâtha

parinibbuto not in the sense of ‘dead,’ but of a living man in the sense of ‘spiritually free,’ compare Dhammapada, verse 89; Sutta Nipâta II, 13, 1, 12, III, 12, 35, and Mahâ-parinibbâna Sutta IV, 3.

¹ Nirûpadhi, i.e. free from Kâma, Kilesa, and Kamma.

² Sabbâ âsattiyo khetvâ. Having cut or broken all the âsatti’s (from the root sañg, to hang), the things which hang on to and burden a man in his spiritual progress. Compare the figure of speech at Gâtaka I, 5 (âsattam kunapam khaddetvâ). Buddhaghosa says sabbâ âsattiyo khetvâ ti hadaye daratham kîtte kilesa-daratham ginetvâ.

³ Vineyya and appuya are no doubt gerunds. In a corresponding passage of the Ânguttara Nikâya the Phayre MS. reads appeyya, which smoothes over a difficulty at the expense of the better reading.

⁴ The following section is in identical terms with Mahâvagga I, 7, 5, 10, V, 1, 9, 10, VI. 26, 8, 9.

Pindika the householder obtain, even while sitting there, the pure and spotless Eye of the Truth ; (that is to say, the knowledge that) whatsoever has a beginning, in that is inherent also the necessity of dissolution. Thus did *Anâtha Pindika* the householder see, and master, and understand, and penetrate the Truth ; and he overcame uncertainty, and dispelled all doubts, and gained full knowledge, becoming dependent upon no one else for his knowledge of the doctrine of the Teacher. And he addressed the Blessed One, and said :

‘Most excellent, Lord (are the words of thy mouth), most excellent ! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms—just even so, Lord, has the Truth been made known to me, in many a figure, by the Blessed One. And I, even I, betake myself, Lord, to the Blessed One as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth as long as life endures, has taken his refuge in him. And may the Blessed One consent to accept at my hand the to-morrow’s meal for himself and for his Order of *Bhikkhus*.’

Then the Blessed One, by silence, granted his consent. And when *Anâtha Pindika* the householder perceived that his request had been granted, he rose from his seat, and bowed down before the Blessed One, and keeping him on his right hand as he passed him, he departed thence.

6. Now the *Setthi* of *Râgagaha* heard that the

Order of Bhikkhus which has the Buddha at its head had been invited by Anâtha Pindika the householder for the morrow's meal. And the *Setthi* of Râgagaha said to Anâtha Pindika the householder: 'They say, O householder, that you have invited the Bhikkhu-saṃgha, with the Buddha at its head, for the morrow's meal, and you are but a stranger here. I will provide the means¹. O householder, for you to provide the Order of Bhikkhus, which has the Buddha at its head with food.'

'It is not necessary, O householder; I have means sufficient for the purpose.'

[And the townsman of Râgagaha², and Seniya Bimbisâra the Râga of Magadha, made the same offer in the same words, and received the same reply.]

7. Then Anâtha Pindika the householder, when the night was far spent, made ready in the house of the *Setthi* of Râgagaha sweet food both hard and soft, and had the time announced to the Blessed One, saying, 'The time, Lord, has come, and the meal is ready.'

And the Blessed One, when he had dressed himself in the early morning, went duly bowled and

¹ Veyyâyikam formed from vyaya, expenditure. Veyyâyikan ti vayakaranam vukkati (B.).

² Râgagahako negamo. This person has been already mentioned, and there also in intimate connexion with the *Setthi* of Râgagaha, in the Mahâvagga VIII, 1, 2, 16. It is tolerably clear from the connection that this is no ordinary citizen but one holding a distinct and semi-official position. In this respect the word is an exact parallel to its neighbour the *Setthi*. For instances of the word in its more general sense, see *Kakkâyana* (ed Senart), p. 219, and *Dâhâvamsa* III, 3.

robed to the house of the *Setthi* of Râgagaha, and sat down there on the seat spread out for him, together with the Order of Bhikkhus. And Anâtha Pindika the householder offered to the Order of Bhikkhus which had the Buddha at its head the sweet food both hard and soft, waiting upon them with his own hand¹. And when the Blessed One had finished his meal, and had cleansed his hands and his bowl, Anâtha Pindika took his seat on one side; and, so seated, he said to the Blessed One: 'May the Blessed One consent to spend the rainy season of Was at Sâvatthi, together with the Order of Bhikkhus.'

'The Tathâgatas, O householder, take pleasure in solitude.'

'I understand, O Blessed One; I understand, O Happy One' (was the reply)².

Then the Blessed One, after he had instructed and aroused and incited and gladdened Anâtha Pindika the householder with religious discourse, arose from his seat, and departed thence.

8. Now at that time Anâtha Pindika the householder had many friends and large acquaintance, and his word was held of weight³. When he had

¹ Compare the note on Mahâvagga I, 8, 4.

² *Aññâtam bhagavâ aññâtam sugatâ ti*. The first word is the standing expression used when the Buddha or a Thera has signified a request, not in so many words, but in some phrase from which the request may be implied, and the person addressed desires to express that he has perceived the intended implication. Compare *Dīpavamsa* XIV, 65, XV, 5.

³ *Âdeyyavâko ti tassa vakānam bahuganâ mânētabbam maññantī ti attho* (B.). In *Puggala* III, 11, we have the phrase *tassa vakānam âdheyyam gakkhati*, which the commentary explains by *hadaye âdhâtabbam thapitabbam*.

brought the business he had in hand at Râgagaha to its conclusion, he set out towards Sâvatthi, and on the way he gave orders to people, saying, 'Build dwellings, my good men, and make rest-houses ready, and prepare gifts. A Buddha has appeared in the world, and that Blessed One has been invited by me, and by this road will he come.' And those people [did all even as they were commanded].

And when Anâtha Pindîka the householder had arrived at Sâvatthi, he examined all the region round about it, saying¹, 'Where now shall I fix the place for the Blessed One to stay in, not too far from the town and not too near, convenient for going and for coming, easily accessible for all who wish to visit him, by day not too crowded, by night not exposed to too much noise and alarm, protected from the wind², hidden from men, well fitted for a retired life³'

9. And Anâtha Pindîka the householder saw that the garden of Geta the Kumâra had [all these advantages]. And when he saw that, he went to Geta the Kumâra, and said to him, 'Sir, let me have your garden to make an Ârâma on it.'

'It is not, Sir, for sale, even for (a sum so great that the pieces of money would be sufficient to cover it if they were) laid side by side.'

'I take, Sir, the garden at the price.'

'No, O householder, there was no bargain meant³.'

¹ The following speech is identical with that put into Bimbisâra's mouth on choosing the Veuvana, above Mahâvagga I 22, 16, 17.

² *Vîganavâtama*, of which neither the reading nor the meaning is certain. See the various forms given from the commentaries in the notes on the text of the passage in the Mahâvagga. loc. cit.

³ *Na gahito*: literally, 'it is not taken.'

Then they asked the lords of justice whether a bargain of sale had been made or not. And the lords decided thus: 'The Ârâma is taken, Sir, at the price which you fixed.'

And Anâtha Pindîka the householder had gold brought down in carts, and covered the Getavana with (pieces) laid side by side¹.

10. Now the gold that he had brought down the first time did not suffice (after the rest of the garden was covered) to cover one small space close by the gateway. So Anâtha Pindîka the householder told his servants to go back and fetch more gold, saying he would cover that piece also.

Then thought Geta the Kumâra, 'This can be no ordinary matter², for which this householder is ready to lavish so much gold!' And he said to Anâtha Pindîka the householder, 'It is enough, O householder. You need not have that space covered. Let me have that space, and it shall be my gift.'

Then Anâtha Pindîka the householder thought³, 'This Geta the Kumâra is a very distinguished and illustrious person. Great would be the efficacy of the adherence of so well known a man as he to this doctrine and discipline.' And he gave up that

¹ It is evident from the illustration of this story on a bas relief at the Bharhut Tope that these pieces of money were supposed to be square, not round. See Cunningham's 'The Stûpa of Bharhut,' Plate No. LVII and pp. 84-86.

² Na orakam bhavissati. Compare Mahâvagga I, 9, 1, and the commencement of our next chapter below. The idiom recurs in VII, 3, 3.

³ The following phrase is identical with that put into the mouth of Ânanda, at Mahâvagga VI, 36, 3, with respect to Roga the Malla. In the text here there is a slight misprint; the full-stop after ñâtamanusso should be struck out.

space to *Geta* the Kumâra. And *Geta* the Prince erected thereon a gateway, with a room over it

And Anâtha *Pindika* the householder built¹ dwelling-rooms, and retiring-rooms, and store-rooms (over the gateways), and service halls, and halls with fire-places in them, and storehouses (outside the *Vihâra*)², and closets, and cloisters, and halls for exercise, and wells, and sheds for the well³, and bath-rooms, and halls attached to the bath-rooms, and ponds, and open-roofed sheds⁴.

5.

1. Now when the Blessed One had stayed at Râgagaha as long as he thought fit, he set out towards Vesâlî; and journeying straight on he in due course arrived there. And there at Vesâlî the Blessed One stayed in the peak-roofed hall at the Mahâvana.

Now at that time the people were zealously engaged in putting up new buildings (for the use of the Order)⁵, and as zealously provided with the

¹ With the following list should be compared the list of things that laymen build for themselves given in Mahâvagga III, 5, 7.

² Kappiya-ku/iyô. See Mahâvagga VI, 33

³ Udapâna-sâlâyo. See above, V, 16, 2.

⁴ Mandape. See Mahâvagga VIII, 7 1, and above, Kullavagga VI, 3, 7.

⁵ Navakammam karonti. This idiom always connotes buildings for the use of the Order. See the passages quoted in our note on Kullavagga I, 18, 1. If the buildings were for the Bhikkhus, then a Bhikkhu, if for the Bhikkhunîs, then a Bhikkhunî was appointed to superintend the works in order to ensure the

requisite clothes, and food, and lodging, and medicine for the sick, all such Bhikkhus as superintended their work.

Now a certain poor tailor thought, 'This can be no every-day matter on which the people are so zealously engaged. Let me too set to work on a new building.' And that poor tailor himself kneaded the clay, and laid the bricks, and raised the walls. But by his want of experience the laying was out of line and the wall fell down. And a second and a third time he [repeated his work, and with the same result].

2. Then that poor tailor murmured, was annoyed, and became indignant, saying, 'These Sakyaputtiya Samanas exhort and teach those men who provide them with the requisite clothes, food, lodging, and medicine, and superintend their buildings for them. But I am poor, and no one exhorts or teaches me, or helps me in my building!'

The Bhikkhus heard him so murmuring, and told the matter to the Blessed One. Then the Blessed One on that occasion and in that connection made a religious discourse, and gave command to the Bhikkhus, saying, 'I permit you, O Bhikkhus, to give new buildings in course of erection (for the use of the Order) in charge (to a Bhikkhu who shall superintend¹ the work). And the Bhikkhu who

buildings being in accordance with the rules of the Order as to size, form, and object of the various apartments.

The buildings referred to in this section are no doubt intended to be the same as those referred to in *Kullavagga* V, 13, 3.

¹ *Navakammam dātum*. For the works which ought not to be included, and for those which might be lawfully included in this term, see below, *Kullavagga* VI, 17. Hence the overseer is called *navakammika*.

is overseer shall zealously exert himself to the end that the work on the Vihâra may be brought to a rapid conclusion, and shall afterwards cause repairs to be executed wherever the buildings have become broken or worn out ¹.

3. 'And thus, O Bhikkhus, is the work to be given in charge. In the first place a Bhikkhu is to be asked (whether he will undertake the duty). When he has been asked, some able and discreet Bhikkhu is to lay the matter before the *Samgha*, saying, "Let the venerable *Samgha* hear me. If the time seems meet to the *Samgha*, let the *Samgha* give in charge to such and such a Bhikkhu the Vihâra of such and such a householder as a *navakammam*. This is the motion (*ñatti*). Let the venerable *Samgha* hear me. The *Samgha* hereby gives in charge . . . (&c., as before). Whosoever of the venerable ones approves thereof let him keep silence; whosoever approves not thereof, let him speak. The *Samgha* has given in charge . . . (&c., as before). Therefore is it silent. Thus do I understand."'

6 ².

1. Now when the Blessed One had stayed as long as he thought fit at Vesâlî he set out towards Sâvatthi.

¹ *Khandan ti bhinnokâso · phullan ti phalitokâso* (B). The expression recurs below at VI, 17, 1.

² The incident related in the following chapter is identical with the 37th *Gâtaka* (including the Introductory Story there given) already translated by Rh. D. in the 'Buddhist Birth Stories,' pp. 310-314.

Now at that time the pupils of the *Kḥabbaggiya* Bhikkhus went on in front of the Bhikkhu-*saṃgha* which had the Buddha at its head, and occupied the rooms, and occupied the sleeping-places, saying, 'This will do for our superiors (*upagghāyas*), this for our teachers (*āṭariyas*), this for ourselves.' And the venerable Sâriputta who had followed after the Bhikkhu-*saṃgha* which had the Buddha at its head, since all the rooms and all the sleeping-places had been occupied, found no place to sleep in, and took his seat at the foot of a certain tree.

Now the Blessed One, at early dawn, after he had risen, coughed. The venerable Sâriputta coughed also.

'Who is this?' (said the Blessed One.)

'It is I, Lord; Sâriputta.'

'How do you come to be sitting here, Sâriputta?'

Then the venerable Sâriputta told the matter to the Blessed One.

2. Then the Blessed One on that occasion and in that connection convened a meeting of the Bhikkhu-*saṃgha*, and asked, 'Is it true, as I have been told, O Bhikkhus, that the pupils of the *Kḥabbaggiya* Bhikkhus have (acted in this way)?'

'It is true, Lord.'

Then the Blessed One rebuked them, saying (as usual, see *Kullavagga* I, 1, 2, 3), and he said to the Bhikkhus, 'Who is it, O Bhikkhus, who is worthy of the best seat, and the best water, and the best food?'

Some of the Bhikkhus said, 'One who belonged to a Kshatriya family before he entered the Order.' Others of the Bhikkhus said, 'One who belonged to a Brahman family before he entered the Order.' Others again said, 'One who belonged to a Gaha-

pati¹ family before he entered the Order—one versed in the Suttas—one versed in the Rules of the Order—an expounder of the Dhamma²—one who has attained the first, second, third, fourth *Gāṇā*—one who has entered the first, second, third Path—an Arahāt—one who has the threefold wisdom³—one who has the six powers⁴.

3. Then the Blessed One addressed the Bhikkhus. and said, 'Long ago, O Bhikkhus, there was a great banyan tree on the lower slopes of the Himālaya range; and near it there dwelt three friends—a partridge, a monkey, and an elephant. And they dwelt together without mutual reverence, confidence, and courtesy⁵. Then, O Bhikkhus, it occurred to those friends, "Come now, let us find out which of us is the elder by birth; and let us agree to honour and reverence and esteem and support him, and by his counsels let us abide." So, Bhikkhus, the partridge and the monkey asked the elephant,

"How far back can you, friend, remember?"

"Friends! when I was little I used to walk over

¹ On this mention of *gahapati* as the name of a caste or rank, compare the passage in the *Teveṅga Sutta* I, 47 = *Sāmaññaphala Sutta*, p. 133 (translated by Rh. D. in 'Buddhist Suttas from the Pāli,' S. B. E. vol. xi, p. 187), where the word is opposed to *aññatarasmim kule paṭṭhagāto*.

² Dhamma is here possibly already used in the special sense to which the term *Abhidhamma* was afterwards applied. So *Puṇṇa*, who in the *Anguttara Nikāya* I, 14, is called the chief of the expounders of the Dhamma (compare *Dīpavaṃsa* IV 4), says of himself in the *Apadāna abhidhammanayañño* 'ham.

³ *Teveṅga*. See Rh. D.'s remarks in 'Buddhist Suttas,' pp. 161, 162.

⁴ This list contains one or two terms which are omitted in the *Gāṭaka* introduction.

⁵ These terms recur at *Mahāvagga* I, 25, 6.

this banyan tree, keeping it between my thighs, and its topmost twig brushed against my stomach. So far back, friends, can I remember."

' Then, O Bhikkhus, the partridge and the elephant asked the monkey [the same question],

" " Friends! when I was little, sitting once on the ground, I gnawed at the then topmost twig of this banyan. So far back can I remember."

' Then, O Bhikkhus, the monkey and the elephant asked the partridge [the same question],

" " Friends! there was formerly a lofty banyan tree in yonder open space. One day after eating one of its fruits, I voided the seed here; and from that this banyan tree grew up. So I must be older than either of you."

' Thereupon, O Bhikkhus, the elephant and the monkey said to the partridge, " You, friend, are the oldest of us all. Henceforth we will honour and reverence and esteem and support you, and by your counsels will we abide."

' Thenceforth, O Bhikkhus, the partridge kept the monkey and the elephant in obedience to the Five Precepts, and observed them also himself. And dwelling together in mutual reverence, confidence, and courtesies, at the dissolution of the body after death they were reborn unto a happy state in heaven. And this (perfect life of theirs) became known as " the good life of the partridge¹."

'Tis those who reverence the old
That are the men who Dhamma know,

¹ Tittiriyaṃ brahmacariyaṃ. It is quite possible that a covert sarcasm is here intended to be understood against the Taittiriya Brahmins.

Worthy of praise while in this life
And happy in the life to come.

4. 'So that, O Bhikkhus, since even animals can live together in mutual reverence, confidence, and courtesy, so much more, O Bhikkhus, should you so let your light shine forth¹ that you, who have left the world to follow so well taught a doctrine and discipline, may be seen to dwell in like manner together.' And when he had delivered a religious discourse (as in I, 1, 3), he said to the Bhikkhus:

'I enjoin upon you, O Bhikkhus that paying of reverence, rising up in reverence, salutation, proper respect, and apportionment of the best seat and water and food, shall be according to seniority. But property belonging to the *Samgha* shall not be exclusively appropriated according to seniority². Whosoever does so, shall be guilty of a *dukkaṭa*.

5. 'These ten, O Bhikkhus, are not to be saluted—a Bhikkhu afterwards admitted unto the higher grade of the Order by one previously admitted—a person not admitted—a senior Bhikkhu when he belongs to a different community, and does not speak according to the Dhamma—a woman³—a eunuch⁴—a Bhikkhu who has been placed under probation⁵—one who, having been so placed, is

¹ *Tam sobhetha yam* ... On this idiom compare Mahāvagga X, 2, 20.

² Compare chapter 7 and also chapter 12. It would seem from these passages that the prohibition to reserve exclusively according to seniority the use of property belonging to the whole *Samgha* was held to imply that the temporary use of it was to go according to seniority. Compare X, 18.

³ See *Kullavagga* X, 3.

⁴ Compare Mahāvagga I, 61, 2.

⁵ See *Kullavagga* II, 1, 2.

liable to be thrown back to the beginning of his probationary term¹—one who is liable to have a penance (*Mānatta*) imposed upon him—one who is undergoing a penance—one who, so undergoing a penance, is fit to be rehabilitated.

‘And these three, O Bhikkhus, ought to be saluted—one previously admitted into the higher grade of the Order by one afterwards admitted—the senior in a different community when he speaks according to the Dhamma—and, O Bhikkhus, throughout the worlds of men and gods, of Māras and of Brahmas, by all creatures *Samanas* and Brāhmans, gods and men, the Arahāt *Sammā-sambuddha*.’

7.

1. Now at that time people provided arbours (*mandapas*), and couches, and room for the use of the *Samgha*. And the pupils of the *Khabbaggiya* Bhikkhus, saying, ‘It has been laid down by the Blessed One that that which pertains (wholly) to the *Samgha* shall be used according to seniority, but not that which is given only for the temporary use of the *Samgha*,’ went on in front of the *Samgha* and occupied the *mandapas*, and occupied the couches, and occupied the room, saying, ‘This shall be for our superiors, and this for our teachers, and this for ourselves.’

And Sāriputta (&c., as in last chapter, §§ 1, 2, down to) Then the Blessed One rebuked them, &c., and said to the Bhikkhus, ‘Even that which has been set aside only for the temporary use of

¹ See *Kullavagga* III, 14.

the *Samgha* is not, O Bhikkhus, to be reserved for exclusive use according to seniority.'

8.

1. Now at that time people arranged in the eating-rooms, or in the interior courtyards of their houses, lofty and large couches, such as [here follows the list of things forbidden in *Mahāvagga* V, 10, 4]. The Bhikkhus, fearing to offend, would not sit down upon them.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to sit down on seats arranged by laymen—excepting three, (that is to say) large cushions, divans, mattresses¹—but not to lie down upon them.'

Now at that time people put in the eating-rooms, or in the courtyards, stuffed couches and stuffed chairs. The Bhikkhus, fearing to offend, would not sit down on them.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to sit down on any [such] things arranged by laymen, but not to lie down upon them².'

9.

1. Now the Blessed One, proceeding on his journey, arrived in due course at *Sāvatti*, and there

¹ These are Nos. 1, 2, and 7 in the list just referred to and may be kept if treated in the way laid down in VI, 14 2 below

² This rule has already occurred in identical terms at *Mahāvagga* V, 11. Probably both here and there the word *such*, which we have here added in brackets, is to be understood.

at Sâvatthi, the Blessed One stayed in the *Getavana*, the park of Anâtha *Pindika*. Then Anâtha *Pindika* the householder [invited the Blessed One for the morrow's meal, and when the meal was over, he said to the Blessed One¹]:

'What, Lord, shall I do with regard to the *Getavana*?'

'You may dedicate it, O householder, to the use of the *Samgha* of the four directions² either now here present, or hereafter to arrive.'

'Even so, Lord,' said Anâtha *Pindika* the householder in assent to the Blessed One, and he did so.

2. Then the Blessed One gave thanks to Anâtha *Pindika* the householder in these verses. [Here follow the same verses as were used above in VI, 1, 5 on the presentation of the *Getavana*.³]

10.

1. Now at that time it had been settled that a certain high official at court, a follower of the *Âgîvakas*, should provide the day's meal for the *Samgha*. And the venerable Upananda the Sâkryan, coming late, but before the meal was over, made the Bhikkhu next (junior to him in seniority⁴) get

¹ The usual terms are here followed throughout: see, for instance, above, VI, 4, 6, 7.

² That is 'of all the world.' See our note above on *Mahâvaggâ* VIII, 27, 5, where the phrase has already occurred.

³ The verses are quoted in the account of Anâtha *Pindika*'s gift given in the *Gâtaka* commentary (Fausboll I, 93, Rh. D.'s 'Buddhist Birth Stories,' I, 131).

⁴ *Ânantarîkam*; perhaps 'the Bhikkhu (who happened to be)

up out of his seat; and the dining-hall was thrown into confusion.

Then that minister became indignant, murmured, and was annoyed: 'How can the Sakyaputtiya Samanas behave so! Is it not then lawful for any one, unless he have been seated, to eat as much as he requires?'

And the Bhikkhus heard him murmuring, &c. And they told the matter to the Blessed One.

'Is it true as they say, &c.?'

'It is true, Lord.'

Then the Blessed One rebuked him, &c., and he said to the Bhikkhus, 'A Bhikkhu is not, O Bhikkhus, to be made to get up out of his seat before the meal is over. Whosoever does so, shall be guilty of a dukkaṭa. And if any one causes another to get up, and be then invited to partake of the meal, he shall be ordered to go and fetch water. If he shall thus receive the place, it is well; if not, the other one shall first complete his swallowing of the rice, and shall then give up the place to his senior. But in no case, O Bhikkhus, do I say that a place properly belonging to a senior Bhikkhu is to be taken (by a junior). Whosoever does so, shall be guilty of a dukkaṭa¹.'

2. Now at that time the Kḥabbaggiya Bhikkhus made sick Bhikkhus get up (from their seats). The sick men said, 'We cannot, Sirs, get up; for we are sick.'

'We insist upon your getting up,' said they, and

next (to him). The text reads *anantarikam*, which is a misprint. Compare Mahāvagga IX, 4, 8, and Kullavagga VII 3. 9, VIII, 4, 1.

¹ Compare the rule for Bhikkhunīs at X, 18.

seizing them, and pulling them up, they let them go as they were standing. The sick men, as soon as they were let go, fell down.

They told this matter to the Blessed One.

‘A sick man, O Bhikkhus, is not to be made to get up. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time the Kṛabbaggiya Bhikkhus, saying, ‘We are sick, and cannot be turned out,’ took possession of the best sleeping-places.

They told this matter to the Blessed One. .

‘I enjoin, O Bhikkhus, that you allot to sick Bhikkhus suitable sleeping-places.’

Now at that time the Kṛabbaggiya Bhikkhus, on pretext of some slight indisposition¹, took exclusive possession of sleeping-places.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to do so. Whosoever does so, shall be guilty of a dukkaṭa.’

11².

1. Now at that time the Sattarasa-vaggiya Bhikkhus made ready a certain large Vihāra in the neighbourhood³, with the intention of dwelling in it. And when the Kṛabbaggiya Bhikkhus saw what they were doing, they said: ‘These venerable ones, the Sattarasa-vaggiya Bhikkhus, are

¹ Lesakappenā ti appakena sīsābādhādimattena (B.).

² The story in this section forms also the introductory story to the 17th Pākittiya.

³ Paṭṭantimam; perhaps ‘in the border-country.’ Compare paṭṭantam nagaram, a frontier fort at Dhammapada, p. 56.

getting a Vihâra ready; come, let us turn them out.' Some of them said: 'Let us stay here¹ whilst they get it ready, and turn them out when it is prepared.' So the *Khabbaggiya* Bhikkhus said to the Sattarasa-vaggiyas: 'Depart, Sirs; the Vihâra has fallen unto us.'

'Why did you not, Sirs, say so sooner; and we would have got some other one ready?'

'Is not, then, this Vihâra the common property of the *Samgha*?'

'Yes, Sirs; that is so.'

'Then depart, Sirs; for the Vihâra has fallen unto us.'

'It is large, Sirs, this Vihâra. You can dwell in it, and we as well.'

Then, full of anger and displeasure, they repeated, 'Depart, Sirs; this Vihâra has fallen unto us.' And seizing them by the throat, they cast them out. And the others, being ejected, wept.

The Bhikkhus asked, 'Why, Sirs, do you weep?'

Then they told them; and the moderate Bhikkhus murmured, &c., and told the matter to the Blessed One.

'Is it true, as they say, &c.?'

'It is true, Lord.'

Then he rebuked them; and when he had delivered a religious discourse, he said to the Bhikkhus:

'A Bhikkhu is not, O Bhikkhus, to be cast out of a Vihâra, the common property of the *Samgha*, in anger and vexation. Whosoever does so, shall

¹ Âgametha yâva. Compare the introductory story to the 46th Pâṭṭiya.

be dealt with according to the law¹. I allow you, O Bhikkhus, to allot the lodging-places (common to the *Samgha* to those who have need of them)².'

2. Now the Bhikkhus thought, 'How then shall the lodging-places be allotted?'

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to appoint as an apportioner of lodging-places a Bhikkhu possessed of these five qualifications—one who does not walk in partiality, who does not walk in malice, who does not walk in stupidity, who does not walk in fear (and so on, as in *Khandhaka* IV, chapter 10, down to the end of the *Kammavâkâ*).'

3. Now the apportioners of lodging-places thought, 'How then ought the lodging-places to be apportioned?'

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, in the first place to count the Bhikkhus, then to count the sleeping-places, then to apportion accordingly³.'

When apportioning according to the number of sleeping-places, some remained unallotted⁴.

¹ That is, under the 17th *Pâkittiya*.

² *Senâsanam gâhetum* Buddhaghosa has nothing on this idiom, but its meaning is sufficiently clear from the connection.

³ *Seyyaggena gâhetum*. Buddhaghosa has no special explanation of *agga* here, but in his explanation of the passage says that this is to be so done that each Bhikkhu receives 100m for a couch (*mañkattihânam*). *Agga* must here be *agra*, to which Böhtlingk-Roth give, from Indian lexicographers, the subsidiary meaning of 'multitude.' So below in XII, 1, 1, the *Vaggiputtakas* divide money amongst themselves *bhikkhu-aggena*, 'according to the number of the Bhikkhus.' *Seyyâ* is here used in the same meaning as that in which *senâsana* is used throughout the rest of this chapter and the next. See VIII, 1, 4.

⁴ *Ussâdiyimsu*. Buddhaghosa says *ussârāyimsu ti mañ-*

‘I allow you, O Bhikkhus, to apportion according to the number of apartments (Vihâras).’

When so apportioning, some apartments (Vihâras) remained unallotted.

‘I allow you, O Bhikkhus, to apportion according to the number of buildings (Parivenas)¹.’

When so apportioning, some buildings (Parivenas) remained unallotted.

‘I allow you, O Bhikkhus, to give a supplementary share to each Bhikkhu².’

When more than one share had been allotted, another Bhikkhu arrived.

‘In that case a share need not be allotted to him, if the Bhikkhus do not wish to do so³.’

Now at that time they allotted sleeping-places to a Bhikkhu who was then staying outside the boundary (of the district in which the building was situate)⁴.

They told this matter to the Blessed One.

kaṭṭhānāni atirekāni ahesum. His reading is in a copy of his work in Burmese characters, and is supported, both here and in Pāṭiyya XLVI, 2, where the word recurs, by a Burmese copy of the text. The Sinhalese reading is the correct one, but one may compare the idiom *ganam*, or *parisam*, *ussāreti* at Mahāvagga VIII, 1, 22, and Gāṭaka I, 419, 434. So at IX, 1, 3, 4, the reading *ussāreti*: given in the text is corrected at p. 363 into *ussādeti*, in accordance with the reading of the Sinhalese MS.

¹ The relation of the Vihāra to the Parivena is here curious. In the later language *parivena* means ‘cells’. Here it evidently includes several vihāras.

² *Anubhāgan ti puna aparam pi bhāgam dātum* (B.).

³ *Na akāmā* is used here in a sense precisely parallel to that in which it occurs at Mahāvagga VII, 24, 4. See the passages quoted in our note there.

⁴ *Nissīme tḥitassa.* See on this phrase above, Mahāvagga VII, 1, 5, and VIII, 2, 3. It is repeated below, VI, 17, 2.

‘You are not, O Bhikkhus, to [do so]. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time the Bhikkhus, after the lodging-places had been allotted, kept them to the exclusion of others for all time.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to do so. Whosoever does so, shall be guilty of a dukkaṭa. I allow you to retain them for the three months of the rainy, but not for the dry season.’

4. Then the Bhikkhus thought, ‘What is (it now that constitutes) an allotment of lodging-places?’

They told this matter to the Blessed One.

‘There are these three allotments of lodging-places, O Bhikkhus,—the earlier, the later, and the intermediate. The earlier is to be held on the day after the full moon of *Āsâḷha* (June—July); the later, a month after that full moon¹; the intermediate (literally that which involves a giving up during the intervening time) is held on the day after the *Pavâraṇâ* ceremony, with reference to the rainy season of the following year. These, O Bhikkhus, are the three allotments of lodging-places.’

Here ends the Second Portion for Recitation.

12.

1. Now the venerable Upananda the Sâkya, after having had a lodging allotted to him in

¹ These first two dates are the days on which the earlier and the later Vassa begins. See *Mahāvagga* III, 2.

Sâvatthi, went to a certain country-place where a community of the *Samgha* resided, and there also had a lodging allotted to him. Then the Bhikkhus there thought, 'Now this brother, Upananda the Sâkyan, is a maker of strife, quarrelsome, a maker of disputes, given to idle talk, a raiser of legal questions in the *Samgha*¹. If he should spend the rainy season here, then shall we all dwell in discomfort. Come, let us question him.' And they asked the venerable Upananda the Sâkyan :

'Have not you, friend Upananda, had a lodging allotted to you in Sâvatthi?'

'That is so, Sirs.'

'What then do you, friend Upananda, being one, yet take exclusive possession of two (lodging-places)?'

'Well, I do now, Sirs, set (the lodging) here free, and take the one there.'

Those Bhikkhus who were moderate murmured &c., and they told the matter to the Blessed One.

Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu-*samgha*, and asked the venerable Upananda the Sâkyan :

'Is it true, Upananda, that you, being one, have taken possession of two places?'

'It is true, Lord.'

Then the Blessed One rebuked him, saying, 'How can you, O foolish one, do such a thing? What you took there, O foolish one, has been lost here; what you took here, has been lost there². Thus, O

¹ These are the acts which render a Bhikkhu liable to the Tagganiya Kamma. See *Kullavagga* I, 1, 1

² That is, by taking a lodging here you ipso facto renounced

foolish one, you are deprived of both.' And when he had delivered a religious discourse, he said to the Bhikkhus:

'One man is not, O Bhikkhus, to take two lodging-places. Whosoever does so, shall be guilty of a dukkata.'

13.

1. Now at that time the Blessed One spake in many a figure concerning the Vinaya, speaking in praise of the Vinaya, in praise of learning the Vinaya, and again and again in reference thereto in praise of the venerable Upâli. Then said the Bhikkhus: 'The Blessed One speaks (&c., down to) Upâli. Come, let us learn the Vinaya under the venerable Upâli.' And many Bhikkhus, senior and junior, and of medium standing, went to learn the Vinaya under the venerable Upâli. The venerable Upâli taught them standing, out of reverence for the senior Bhikkhus, and the senior Bhikkhus heard him standing, out of reverence for the law; and thereby both the senior Bhikkhus grew weary, and the venerable Upâli.

They told this matter to the Blessed One.

'I allow, O Bhikkhus, a junior Bhikkhu, when giving instruction, to sit on a seat of equal height, or higher, out of reverence for the law; and a senior Bhikkhu, when receiving instruction, to sit on a seat

your right to a lodging there, and by taking one there you ipso facto renounced your right to get one here.

of equal height, or lower, out of reverence for the law¹.

2. Now at that time a number of Bhikkhus stood around Upâli, waiting for seats²; and they grew weary.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to sit down together with brethren entitled to sit on seats of equal height.’

Then the Bhikkhus thought, ‘How many of us are entitled to sit on seats of equal height?’

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to sit on the same seat with those who are within three years of one another in seniority.’

Now at that time a number of Bhikkhus, entitled to sit on the same seat, sat down on a couch, and broke the couch down, or sat down on a chair, and broke the chair down.

‘I allow, O Bhikkhus, the use of a couch, or a chair, for three persons.’

Even when three sat on the couch, or chair, it broke.

‘I allow, O Bhikkhus, two to sit on a couch or a chair.’

Now at that time Bhikkhus who were not entitled to seats of equal height, were afraid they would offend if they sat together on a long seat.

They told this matter to the Blessed One.

¹ Compare the fifteen rules of a similar character, *Sekhīyas* 57–72, and especially No. 69.

² Onlookers apparently, not strictly learners. On the force of *paṭimāneti*, compare the *Bhikkhuni-vibhanga*, *Pārāṇika* I 1 and *Gātaka* II, 423.

‘I allow you, O Bhikkhus, to sit together on a long seat with others not entitled to sit on seats of equal height, unless they are women, or eunuchs, or hermaphrodites.’

Then the Bhikkhus thought, ‘What is the limit of length which is included under the term “long seat?”’

‘I allow the term “long seat” to be used, O Bhikkhus, of any seat long enough to accommodate three persons.’

14.

1. Now at that time Visâkhâ the mother of Migâra was anxious to have a storeyed building (pâsâda), with a verandah (âlinda) to it, supported on pillars with capitals of elephant heads¹, built for the use of the *Samgha*. Then the Bhikkhus thought, ‘Of things which appertain to a storeyed building, which has been permitted by the Blessed One, and which not?’

They told this matter to the Blessed One.

¹ *Hatthi-nakhakam*, ‘supported on the frontal globes (kumbhe) of elephants,’ says Buddhaghosa.

² On the meaning of *paribhoga* here compare VI, 18, 1. The doubt here expressed is curious, as a storeyed building (pâsâda) is one of the five kinds of abodes (*lenâni*) specially sanctioned by *Mahâvagga* I, 30, 4, and *Kullavagga* VI, 1, 2; and a verandah (âlinda) has been also authorised by *Kullavagga* VI, 3, 5. No doubt the special point here is as to the carved pillars. but, even so, that this rule should be thus separated from the other rules as to buildings, in the commencement of this book (VI, 1-4), is a proof of the unsystematic way in which the *Khandhakas* have been put together. Even the final redaction which we have now before us contains much similar evidence of the gradual growth of these rules. See note 3 on the next paragraph.

‘I allow, O Bhikkhus, the use of all appurtenances to a storeyed building.’

Now at that time the grandmother of Pasenadi of Kosala had died, and many unauthorised things had come into the hands of the *Samgha*, such as couches, divans (&c., as in chapter 8 above, and *Mahāvagga* V, 10, 4).

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to use the stuffed couches (*āsandi*) after having broken off the legs¹, and the divans (*pallaṅka*) after having removed the hair, and to comb out the cotton of the mattresses and make pillows of it², and to use all the rest as floor covering³.’

15.

1. Now at that time the Bhikkhus who dwelt in a certain country residence, not far from *Sāvatthi*, were worried by having constantly to provide sleeping accommodation for travelling Bhikkhus who came in (from country-places). And those Bhikkhus

¹ Compare the 87th *Pāṭiṭṭya*.

² This rule has already been given in VI, 2, 6.

³ It is distinctly laid down without any reservation in *Mahāvagga* V, 10, 5 (in the paragraph erroneously numbered V, 10, 4 in vol. ii, p. 28, of the present work), that the use of any of these things is a *dukkata* offence. That this relaxation of that rule should be inserted only here, looks very much like an after-thought, even though the former passage merely refers to the use of these things as seats. This is more especially noteworthy from the fact mentioned in the last note.

The rules as to new rugs or mats to be used for sitting upon, are contained in the 11th to the 15th *Nissaggiya Pāṭiṭṭyas*.

thought: '[This being so,] let us hand over all the sleeping accommodation which is the property of the *Samgha* to one (of us), and let us use it as belonging to him.' And they [did so¹].

Then the incoming Bhikkhus said to them: 'Prepare, Sirs, sleeping accommodation for us.'

'There are no beds, Sirs, belonging to the *Samgha*. We have given them all away to one of us.'

'What, Sirs? Have you then made away with property belonging to the *Samgha*?'

'That is so, Sirs.'

The moderate Bhikkhus murmured, &c., and told this matter to the Blessed One.

'Is it true, O Bhikkhus, as they say, that Bhikkhus make away with *Samgha* property?'

'It is true, Lord.'

2. Then the Blessed One rebuked them, &c., and said to the Bhikkhus: 'These five things, O Bhikkhus, are untransferable; and are not to be disposed of either by the *Samgha*, or by a company of two or three Bhikkhus (a *Gaṇa*), or by a single individual. And what are the five? A park (*Ârâma*), or the site for a park—this is the first untransferable thing, that cannot be disposed of by the *Samgha*, or by a *Gaṇa*, or by an individual. If it be disposed of, such disposal is void; and whosoever has disposed of it, is guilty of a *thullakkaya*. A *Vihâra*, or the site for a *Vihâra*—this is the second, &c. (as before). A bed, or a chair, or a bolster, or a pillow—this is the third, &c. A brass vessel, or a brass jar, or a brass pot, or a brass vase, or a razor, or an axe, or a

¹ This is a direct infringement of the 82nd *Pâkittiya*, which forbids property dedicated to the *Samgha* being diverted to the use of any individual.

hatchet, or a hoe, or a spade—this is the fourth, &c. Creepers, or bamboos, or muṇḍa, or babbaga grass or common grass, or clay, or things made of wood, or crockery—this is the fifth, &c. (as before, down to) thullaḍḍaya.’

16.

1. Now when the Blessed One had dwelt at Sāvatti as long as he thought fit, he went on on his journey towards the Kiṭṭhi Hill with a great multitude of Bhikkhus—to wit, with about five hundred Bhikkhus, besides Sāriputta and Moggallāna.

And the Bhikkhus who were followers of Assagi and Punabbasu¹ hearing the news, said one to another, ‘Come, Sirs; let us divide all the sleeping accommodation belonging to the Saṅgha. Sāriputta and Moggallāna are men of sinful desires, and are under the influence of sinful desires. We will not provide sleeping-places for them.’ And they did so.

Now the Blessed One, proceeding on his journey, arrived at the Kiṭṭhi Hill. And he addressed a number of Bhikkhus, saying, ‘Do you go, O Bhikkhus, to the followers of Assagi and Punabbasu, and say: “The Blessed One, Sirs, has arrived with a large number of Bhikkhus—to wit, with about five hundred Bhikkhus, besides Sāriputta and Moggallāna. Make ready sleeping-places, Sirs, for the Blessed One, and for the Bhikkhu-saṅgha, and for Sāriputta and Moggallāna.”’

¹ On these Bhikkhus and their relations with Sāriputta and Moggallāna, see above, Kullavagga I, 13-16.

‘Even so, Lord,’ said those Bhikkhus in assent to the Blessed One; and they did so.

‘There is no sleeping accommodation belonging to the *Samgha*. We have divided it all’ (was the reply). ‘The Blessed One, Sirs, is welcome: and he may stay in whatever Vihâra he chooses. But Sâriputta and Moggallâna are men of sinful desires, and under the influence thereof; for them we will provide no sleeping-places.’

2. ‘What then, Sirs? Have you divided sleeping accommodation that is the property of the *Samgha*?’

‘That is so, Sirs.’

The moderate Bhikkhus murmured, &c. (down to) The Blessed One said to the Bhikkhus:

‘These five things, O Bhikkhus, are unapportionable, and are not to be divided either by the *Samgha*, or by a *Gana*, or by an individual. If divided, the division is void; and whosoever does so, shall be guilty of a *thullaḥḥaya*. And what are the five (&c., as in VI, 15, 2)¹?’

17.

1. Now when the Blessed One had remained at the Kiṭṭa Hill as long as he thought fit, he proceeded on his journey towards Âḷavi; and in due course he arrived at Âḷavi, and there, at Âḷavi, the Blessed One stayed at the Aggâḷava Shrine.

Now at that time the Bhikkhus of Âḷavi² used to

¹ These expressions ‘untransferable’ (*avissaggiyâni*) and ‘unapportionable’ (*avebhangiyâni*) have already occurred above at Mahāvagga VIII, 27, 5.

² The Bhikkhus of Âḷavi are frequently mentioned in connection

give new building operations in charge (to one or other of their number)¹, such as the following² when some clay or earth had merely to be put aside in heaps, when a wall had merely to be re-plastered, when a door had merely to be made when the socket for a bolt had merely to be made, when some joinery-work had merely to be done to a window, when some whitewashing merely had to be done, or some black colouring laid on, or some red colouring³, or some roofing-work, or some joinery, or a bar had to be fixed to a door⁴, when breaches or decay had merely to be repaired⁵, or the flooring to be re-plastered⁶; and they assigned this office to one another for terms of twenty or thirty years, or

with offences in relation to the *navakammam*. See, for instance *Pâtâgika* III, 5, 30.

¹ For the rule authorising such giving in charge in general cases see above, VI, 5.

² For most of the following technical terms in building, see our notes above on *Kullavagga* V, 11, and V, 1, 2.

³ See our note on this phrase above, V, 11, 6.

⁴ *Gandikâdhâna-mattenâ ti dvâra-bâhânâm upari-kapora-gandika-yogana-mattena* (B.). *Gandi* is used in this sense at *Gâtaka* I, 237. Compare the use of *Dhamma-gandikâ*, 'block of execution,' at *Gâtaka* I, 150, II, 124. The word *gandikâ* occurs also at *Gâtaka* I, 474 (last line), in the sense of 'bunch:' but it is there probably a misprint; for Oldenberg, in the parallel passage at *Bhikkhunî-vibhanga*, *Pâkuttia* I, 1, reads *bhandike*. That the two words are easily confused in Burmese writing is shown by the fact that the Berlin (Burmese) copy of *Buddhaghosa* reads here also *bhandikâdhâna-mattenâ ti*, &c., and again afterwards *bhandika*.

⁵ See our note on this phrase above, VI, 5, 2.

⁶ *Paribhanda-karana-mattenâ ti gomaya-paribhanda-kasâva-paukarana-mattena* (B.). The very same expression is used in a wholly doubtful sense, and of some process of tailoring, in *Mahāvagga* VII, 1, 5.

for life ; or they gave in charge a completely finished Vihâra to a Bhikkhu for such time as should elapse till the smoke rose (from the funeral pyre on which his body should be burnt¹).

The moderate Bhikkhus murmured, &c. (as usual, down to) The Blessed One said to the Bhikkhus :

‘ You are not, O Bhikkhus, to confer the office of building overseer when clay has merely to be put aside in heaps . . . (&c., as before, down to) body shall be burnt. Whosoever shall so confer it, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, to give a Vihâra not yet begun, or not yet finished², in charge as a new building. And with reference to the work on a small Vihâra, it may be given in charge as a navakamma for a period of five or six years, that on an *Addhayoga* for a period of seven or eight years, that on a large Vihâra or a Pâsâda for ten or twelve years.’

2. Now at that time the Bhikkhus gave the whole of a Vihâra as a navakamma (to one Bhikkhu to superintend)—or two Vihâras to one Bhikkhu—or the Bhikkhu who had taken the work in charge got another (Bhikkhu to live there and take charge for him)—or the Bhikkhu who had taken in charge a

¹ Dhûmakâlîkan ti idam yâv’ assa hitaka-dhûmo na paññâyati tâva ayam vihâro etass’ evâ ti evam dhûma-kâle apaloketvâ kata-pariyositam vihâram denti (B.). The word recurs below, applied to sikkhâpadam, in XI, 1, 9.

² Vippakatan ti ettha vippakato nâma yâva gopânasiyo na ârohanu. Gopânâsîsu pana ârujhâsu bahukato nâma hoti : tasmâ tato patthâyâ na dâtabbo (B.). The use of bahukato is noteworthy, for in the only other passage where we have found the word (Mahâvagga VI, 36, 2), it has a totally different application. There is possibly a misreading in the one MS. available. (? pakato.)

building belonging to the *Samgha* kept exclusive possession of it—or the *Bhikkhus* gave work in charge to one not at that time within the boundary¹—or *Bhikkhus* who had once taken charge kept exclusive possession for all time.

They told [each of] these matters to the Blessed One.

‘You are not, O *Bhikkhus*, to do [any one of these things]. Whosoever does, he is guilty of a *dukkaṭa*. And the *Bhikkhu* in charge may take one good sleeping-place into his exclusive possession for the three months of the rainy, but not during the dry season.’

3. Now at that time *Bhikkhus* who had taken charge of building operations left the place [or otherwise became incompetent in one or other of the twenty and three ways set out in the next paragraph²].

They told this matter to the Blessed One.

‘In case that occurs, O *Bhikkhus*, as soon as he has taken charge, or before the building has been completed, let the office be given to another lest there should be loss to the *Samgha*. In case the building has been completed, O *Bhikkhus*, if he then leaves the place, it (the office and its privileges) is still his—if he then returns to the world, or dies, or admits that he is a *sāmaṇera*, or that he has abandoned the precepts, or that he has become guilty of an extreme offence, the *Samgha*

¹ See above, VI, 11, 3.

² See *Mahāvagga* II, 22, 3, and II, 36, 1–3. In the latter of these two passages the three cases are omitted. In *Mahāvagga* IX, 4, 2, and 8, the whole 23 are given.

becomes the owner¹—if he then admits that he is mad, or that his mind is unhinged, or that he is afflicted with bodily pain, or that he has been suspended for his refusal to acknowledge an offence, or to atone for an offence, or to renounce a sinful doctrine, it (the office and its privileges) is still his—if he then admits that he is a eunuch, or that he has furtively attached himself to the *Samgha*, or that he has gone over to the *Titthiyas*, or that he is an animal, or that he has murdered his mother, or his father, or an *Arahat*, or that he has violated a *Bhikkhunī*, or that he has caused a schism in the *Samgha*, or that he has shed (a Buddha's) blood, or that he is an hermaphrodite, then the *Samgha* becomes the owner.'

18.

1. Now at that time the *Bhikkhus* made use elsewhere of beds which were appurtenances² to the *Vihâra* of a certain lay-disciple (*upâsaka*).

Then that *upâsaka* murmured, &c.

They told the matter to the Blessed One.

'Things appurtenant to one place are not, O *Bhikkhus*, to be used in another. Whosoever does so, shall be guilty of a *dukkaṭa*.'

Now at that time the *Bhikkhus*, fearing to offend if they took (things to sit upon) even into the

¹ That is, the *navakammiko* loses his privileges (his lien on the best sleeping-place, &c.).

² *Vihâra-paribhogam*. 'Meant for use only in that *Vihâra*.' Compare above, VI, 14, 1.

Uposatha Hall, or the meeting-place, sat on the ground; and their legs and robes got soiled.

They told the matter to the Blessed One.

‘I allow you, O Bhikkhus, to take things away for a certain time only¹.’

Now at that time a large Vihâra belonging to the *Samgha* went to ruin². The Bhikkhus, fearing to offend, did not take the bedding in it away.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to take away things in order to save them from destruction.’

19.

1. Now at that time there was a very valuable rug, and a very valuable piece of cloth, among the bedding furniture belonging to the *Samgha*.

They told this matter to the Blessed One³.

‘I allow you, O Bhikkhus, to barter either of these things in order to increase the stock of legally permissible furniture⁴.’

Now at that time the *Samgha* had received a

¹ *Tâvakâlikam*. The word occurs in *Gâtaka* I, 121, 393 (on which see Rh. D. in ‘Buddhist Birth Stones,’ p. 170. and ‘Buddhist Suttas,’ p. 241), in Buddhaghosa’s notes on *Mahâvagga* VII, 5, 1 (above, II, 154, note 7), in the *Bhikkhunî-vibhanga*, *Pâṭitṭya* XXV, 2, and in *Kullavagga* X, 16, 1.

² *Samghassa vihâro udriyati*. The whole phrase has already occurred at *Mahâvagga* III, 8.

³ Because such things were forbidden by *Mahâvagga* V, 10 4 though *kambala* is not there specially mentioned.

⁴ *Phâtikammatthâyâ ti vaddhikammatthâyâ ti*. *Vaddhikammatthâyâ phâtikammam k’ ettha samakam vâ aturekam vâ agghanakam mañka-pi/hâdi-senâsanam eva vatati* (B.).

bear-skin, and a *kakkali*¹ rug, and a *kolaka* cloth².

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to use them as mats to wipe your feet on³.’

20.

1. Now at that time the Bhikkhus walked over the mats used for sleeping upon with unwashed or wet feet, or with their sandals on; and the matting was soiled.

They told these matters to the Blessed One.

‘You are not, O Bhikkhus, to do so. Whosoever does, shall be guilty of a *dukkata*⁴.’

2. Now at that time the Bhikkhus spat on the newly prepared floor⁵, and the colour was spoilt.

¹ According to VI, 2, 2, and VI, 3, 5, this could also be used as a screen or curtain over the space in a wall left for a window.

² According to Mahāvagga VIII, 18, this might be used to wipe faces with; and according to Kullavagga V, 9, 4, VI, 19, 1, place crockery or furniture on. The word *kola* means simply cotton cloth, but it is clear from these passages that *kolaka* has some special connotation.

³ Not to sit upon.

⁴ With this should be compared the other rule in Mahāvagga V, 6, 1, according to which the Bhikkhus were to wear sandals when getting upon bedsteads or chairs, lest these should become soiled. The two passages are parallel in wording throughout.

⁵ *Parikkammakatāya*. The floors were of earth, not of wood, and were restored from time to time by fresh clay or dry cowdung being laid down, and then covered with a whitewash, in which sometimes black or red (*geruka*) was mixed. See above, V, 11, 6; VI, 3, 1; 17, 1; 27. From the parallel passage at Mahāvagga I, 25, 15, and Kullavagga VIII, 3, 1, it would seem that the red colouring was used rather for walls, and the black one for floors.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to do so. Whosoever does, shall be guilty of a dukkaṭa. I allow, O Bhikkhus, the use of a spittoon.’

Now at that time the legs of the bedsteads and chairs made scratches on the newly prepared floor.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to cover it up with floor-cloth.’

Now at that time the Bhikkhus leant up against the newly prepared walls¹, and the colouring was spoilt.

They told this thing to the Blessed One.

‘You are not, O Bhikkhus, to do so. Whosoever does, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, the use of a board to lean up against.’

The board scratched the floor at the bottom, and ruined the wall at the top.

‘I allow you, O Bhikkhus, to cover it at the top and bottom with cloth.’

Now at that time, fearing to offend, they would not lie down on places over which it was permissible to walk with washen feet².

¹ The walls were no doubt usually made with ‘wattle and daub’ that is, sticks with clay between the interstices. This was treated from time to time like the flooring (see last note).

² *Apassena-phalakaṃ*. This article of furniture is mentioned with the spittoon, in *Mahāvagga* I, 25, 15, 16, and in the parallel passage at *Kullavagga* VIII, 1, 3. We have rendered it in the *Mahāvagga* by ‘board to recline on’. Compare the use of *apassayaṃ* in *Buddhaghosa’s* note on *Kullavagga* VI, 2, 4 (above p. 153, note 3) of an arm-chair or sofa.

³ *Dhotapâdakâ ti dhotapâdakâ hutvâ dhotehi pâdehi akkamitabbaṭṭhâne nipaggituṃ kukkuḍḍâyantu. Dhotapâdake ti pi pâṭhe dhotehi pâdehi akkamitabbaṭṭhânass’ eva etaṃ adhiyaṇanaṃ* (B.).

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to lie down in such a place when you have spread something over it.’

21.

1. Now when the Blessed One had remained at Âṇavi as long as he thought fit, he set out on his journey towards Râgagaha. And proceeding straight on, he arrived in due course at Râgagaha. And there, at Râgagaha, the Blessed One stayed at the Veḷuvana in the Kalandaka Nivâpa.

Now at that time there was a scarcity of food at Râgagaha¹. The people were unable to provide food for the (whole) *Samgha*; and they were desirous of providing food² (to be sent to the Vihâra) for the use of a special Bhikkhu (designated by the donor)³, or for special Bhikkhus invited (by the donor in his own house)⁴, or for (single Bhikkhus) appointed by ticket (issued by the *Samgha*)⁵, or of providing food during a fortnight⁶, or on Uposatha

¹ Other special rules for times of scarcity will be found at Mahāvagga VI, 17, 7; 18, 4, 19, 2, 20, 4 (repealed for times of plenty in VI, 32). Compare also Pâṭiṅgika IV, 1, 1.

² The above modes of receiving food (instead of collecting in a bowl morsels of food given in alms) are the dispensations allowed by Mahāvagga I, 30, 4.

³ *Uddesa-bhattam kâṭum*. Compare the story of Upananda at Mahāvagga VI, 19, 1.

⁴ *Nimantanam kâṭum*. The word is only used in this special technical sense. Compare the whole story of *Kulla-panthaka* at *Gâtaka* I, 116, and especially the last line.

⁵ *Salâka-bhattam kâṭum*. See especially above, *Kullavagga* IV, 9; IV, 10.

⁶ *Pakkhikam kâṭum*. Both Childers sub voce and Frankfurter

days (that is, on the last days of each fortnight) or on the first days of each fortnight.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, each of three ways of obtaining food.’

Now at that time the *Kḥabbaggiya* Bhikkhus having received good food for themselves, gave over the worse food (which they had also received) to the other Bhikkhus.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to appoint as apportioner of rations¹ a Bhikkhu who is possessed of the following five qualifications—(&c., as in IV, 9, down to the end of the *Kammavâḥā*).’

Now the Bhikkhus who were apportioners of rations, thought: ‘How then are the rations to be apportioned?’

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to apportion them by arranging the food in small heaps, and fastening tickets or marks upon them².’

2. Now at that time the *Samgha* had no dis-

(‘Pali Handbook,’ p. 165), in interpreting the passage at *Mahāvagga* I, 30, 4, take this to mean a feast given on the eighth day of the month. But *paksha* is the half-month. The expression much more probably means, therefore, to provide food either during the whole of a half-month for one or more specially invited Bhikkhus, or for a larger number on any one day of the half-month to be chosen by the *Samgha*.

¹ Compare above, *Kullavagga* IV, 4, 1.

² *Buddhaghosa* says, *Salâkâya vâ patikâya vâ upanibandhitvâ opunikkhitvâ uddisitun ti vâtanato iukkhasâramayâya salâkâya vâ veḥuvivataḥapamâdnayâya patikâya vâ asukassa nîma salâkabbattan ti evaṃ akkharâni upanibandhitvâ paḥḥiyam vâ āvarabhoge vâ katvâ sabbā salâkâyo omunikkhitvâ [sic] punappunam heḥḥā-vasena āloetvâ . . . dātabbā.*

tributor of lodging-places—no overseer of stores—no receiver of robes—no distributor of robes, of congey, or of fruits—and no distributor of dry foods, and through not being distributed it went bad.

They told each of these matters¹ to the Blessed One.

‘I allow you, O Bhikkhus, to appoint as distributor of lodging-places, &c, a Bhikkhu who has (&c., as in § 1, down to the end of the Kammavâkâ, inserting throughout the appropriate variations in the fifth qualification).

3. Now at that time articles of trifling value had accumulated in the storehouse of the *Samgha*.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to appoint as disposer of trifles a Bhikkhu who has (&c., as before, down to the end of the Kammavâkâ). Each separate needle, and pair of scissors, and pair of sandals, and girdle, and pair of braces, and filtering cloth, and regulation strainer², and plait³, and half-plait³, and gusset³, and half-gusset³, and binding⁴, and braiding⁴, is to be given away. If the *Samgha* has any ghee, or oil, or honey, or molasses, he is to give it away for personal consumption only, and if it be wanted, he is to give it a second and a third time⁵.’

¹ There is another officer (*âsana-paṇṇâpaka*) mentioned at Kullavagga XII, 2, 7, whose omission from the list here is worthy of notice.

² *Dhamma-karako*. See V, 13, 1.

³ On these words, see Mahāvagga VIII, 12, 2.

⁴ On these two words, see Mahāvagga VIII, 1, 5.

⁵ These things were to be used only as medicines, according to Mahāvagga VI, 1, 1-5, where butter is also added. That would be under the charge of the distributor of dry foods (§ 2), as if kept it would go bad. According to VI, 15, 10, none of these five

Now at that time the *Samgha* had no receiver of under-garments¹, or of bowls,—no superintendent of those who kept the grounds in order (the *Ârâ-mikas*), and the *Ârâ-mikas* not being looked after, the necessary work was not done,—no superintendent of *sâmañeras*, and the *sâmañeras* not being looked after did not perform their duties

They told each of these matters to the Blessed One.

‘I allow you, O Bhikkhus, to appoint as receiver of under-garments, &c., a Bhikkhu who has (&c., as before, down to the end of the *Kammavâḥā*).’

End of the Sixth Khandhaka, on Sleeping Arrangements, &c.

kinds of medicine were to be kept for a period exceeding seven days, but that was a rule that was not very probable to be strictly followed.

¹ *Sâḥiya* · no doubt the same as is spelt elsewhere *sāḥi* or *sâḥakā*, and is used for such purposes as bathing in.

SEVENTH KHANDHAKA.

DISSENSIONS IN THE ORDER.

1¹.

1. Now at that time the Blessed One was staying at Anupiyâ². Anupiyâ is a town belonging to the Mallas³. Now at that time the most distinguished of the young men of the Sâkyan clan had renounced the world in imitation of the Blessed One.

Now there were two brothers, Mahânâma the Sâkyan, and Anuruddha the Sâkyan. Anuruddha the Sâkyan was delicately nurtured; and he had three storeyed residences, one for the cold season, one for the hot season, and one for the season of the rains⁴. During the four months spent in the

¹ With the whole of the following story compare the, in many respects, fuller account given by the commentator on the Dhammapada (Fausboll, pp. 139 and following).

² This was the spot where Gotama spent the first week after his renunciation of the world, before he went on to Râgagaha (Rh. D.'s 'Buddhist Birth Stories,' I, 87). Professor Fausboll there (*Gâtaka* I, 65) reads *Anûpiyam*, but all his MSS. have the *ũ* short. It is noteworthy that in our text the locative is formed as if the word were feminine, though the neuter form is used for the nominative.

³ The more usual mode of adding this description in similar passages at the commencement of all the Suttas would lead us to expect here *Mallânam nigame*.

⁴ Compare *Mahâvagga* I, 7, 1, where the same thing is said of Yasa.

residence for the season of the rains, he was waited upon by women performing music¹, and came not down from the upper storey of his residence.

Then Mahânâma the Sâkya thought : ' Now the most distinguished of the young men of the Sâkya clan have already renounced the world in imitation of the Blessed One, but from our own family no one has gone forth from the household life into the houseless state. Let therefore either I, or Anuruddha, renounce the world.' And he went to Anuruddha the Sâkya, and said [so to him, adding], ' Either therefore do you go forth, or I will do so.'

' I am delicate. It is impossible for me to go forth from the household life into the houseless state. Do you do so.'

2. ' But come now, O beloved Anuruddha, I will tell you what is incident to the household life. First, you have to get your fields ploughed. When that is done, you have to get them sown. When that is done, you have to get the water led down over them. When that is done, you have to get the water led off again. When that is done, you have to get the weeds pulled up². When that is done, you have to get the crop reaped. When that is done, you have to get the crop carried away. When that is done, you have to get it arranged

¹ Nippurisehi turiyehi. That Childers's rendering, ' without men, without people,' is inadequate is clear from the context at the passage which he quotes from *Gâtaka* I, 53.

² Niddâpeti. Buddhaghosa says, ' Pull up the weeds' (zizânî). The word occurs also at *Gâtaka* I, 215, where there is a similar list of farming operations, which, though smaller, contains one or two items not given here.

into bundles. When that is done, you have to get it trodden out¹. When that is done, you have to get the straw picked out. When that is done, you have to get all the chaff removed. When that is done, you have to get it winnowed. When that is done, you have to get the harvest garnered². When that is done, you have to do just the same the next year, and the same all over again the year after that.

‘The work is never over: one sees not the end of one’s labours. O! when shall our work be over? When shall we see the end of our labours? When shall we, still possessing and retaining the pleasures of our five senses, yet dwell at rest? Yes! the work, beloved Anuruddha, is never over; no end appears to our labours. Even when our fathers and forefathers had completed their time³, even then was their work unfinished.’

‘Then do you take thought for the household duties. I will go forth from the household life into the houseless state.’

And Anuruddha the Sâkyan went to his mother, and said to her: ‘I want, mother, to go forth from the household life into the houseless state. Grant me thy permission to do so.’

And when he had thus spoken, his mother replied

¹ Maddâpeti. There is mention of threshing (*prati-han*) already in the Vedas. See the passages collected by Zimmer, ‘*Altindisches Leben*,’ p. 238. But treading out is even still a very common, if not the more usual, process throughout India and Ceylon.

² Atiharâpeti. See *Milinda Pañha*, p. 66. The simple verb occurs also in a similar connection in the *Bhikkhunî-vibhaṅga* in the introductory story to *Pāṭṭiya VII*.

³ That is, had died.

to Anuruddha the Sâkyan, and said: 'You two, O beloved Anuruddha, are my two only sons, near and dear to me, in whom I find no evil. Through death I shall some day, against my will, be separated from you; but how can I be willing, whilst you are still alive, that you should go forth from the household life into the houseless state?'

[And a second time Anuruddha the Sâkyan made the same request, and received the same reply. And a third time Anuruddha the Sâkyan made the same request to his mother.]

3. Now at that time Bhaddiya the Sâkya Râga held rule over the Sâkyas; and he was a friend of Anuruddha the Sâkyan's. And the mother of Anuruddha the Sâkyan, thinking that that being so, the Râga would not be able to renounce the world, said to her son: 'If, beloved Anuruddha, Bhaddiya the Sâkyan Râga will renounce the world, thou also mayest go forth into the houseless state.'

Then Anuruddha the Sâkyan went to Bhaddiya the Sâkyan Râga, and said to him: 'My renunciation of the world, dear friend, is being obstructed by thee.'

'Then let that obstruction, dear friend, be removed. Even with thee will I¹—renounce thou the world according to thy wish.'

'Come, dear friend, let us both renounce the world together!'

¹ *Aham* tayâ. Buddhaghosa explains that the Râga is beginning to say that he will go with his friend. But a desire for the glory of sovereignty comes over his heart, and he leaves the sentence unfinished. (The Pâli is given in the notes on the text, p. 323.)

‘I am not capable, dear friend, of giving up the household life. Whatsoever else you can ask of me, that I will do¹. Do you go forth (alone).’

‘My mother, dear friend, has told me that if thou dost so, I may. And thou hast even now declared “If thy renunciation be obstructed by me, then let that obstruction be removed. Even with thee will I—renounce thou the world, according to thy wish.” Come, then, dear friend, let us both renounce the world.’

Now at that time men were speakers of truth, and keepers of their word which they had pledged. And Bhaddiya the Sākya Rāga said to Anuruddha the Sākyan: ‘Wait, my friend, for seven years. At the end of seven years we will renounce the world together.’

‘Seven years are too long, dear friend. I am not able to wait for seven years.’

[And the same offer was made successively of six years and so on down to one year, of seven months and so on down to one month, and even of a fortnight, and still there was ever the same reply. At last the Rāga said,]

‘Wait, my friend, for seven days, whilst I hand over the kingdom to my sons and my brothers.’

‘Seven days is not too long. I will wait thus far’ (was the reply).

4. So Bhaddiya the Sākya Rāga, and Anuruddha, and Ānanda, and Bhagu, and Kimbila, and Devadatta—just as they had so often previously gone

¹ Tyâham. See Dr. Morris’s remarks on this elision in his introduction to the *Kāriyâ Pīṭaka* (Pālī Text Society, 1882), where he makes it equal to *tad aham*. This seems to us open to question, at least in this passage, where it may possibly stand for *te aham*.

out to the pleasure-ground with fourfold array—even so did they now go out with fourfold array and Upâli the barber went with them, making seven in all.

And when they had gone some distance, they sent their retinue back, and crossed over into the neighbouring district, and took off their fine things, and wrapped them in their robes, and made a bundle of them, and said to Upâli the barber: ‘Do you now, good Upâli, turn back. These things will be sufficient for you to live upon.’

But as he was going back, Upâli the barber thought: ‘The Sâkyas are fierce. They will think that these young men have been brought by me to destruction, and they will slay me. But since now these young men of the Sâkya clan can go forth from the household life into the houseless state, why indeed should not I?’ And he let down the bundle (from his back), and hung the bundle on a tree, saying, ‘Let whoso finds it, take it, as a gift, and returned to the place where the young Sâkyans were.

And the Sâkya youths saw him coming from afar, and on seeing, they said to him: ‘What have you come back for, good Upâli?’

Then he told them [what he had thought, and what he had done with the bundle, and why he was returned].

‘Thou hast done well, good Upâli (was the reply), in that thou didst not return; for the Sâkyas are fierce, and might have killed thee.’

And they took Upâli the barber with them to the place where the Blessed One was. And on arriving there, they bowed down before the Blessed One, and

took their seats on one side. And so seated they said to the Blessed One : ' We Sâkyas, Lord, are haughty. And this Upâli the barber has long been an attendant, Lord, upon us. May the Blessed One admit him to the Order before us, so that we may render him respect and reverence, and bow down with outstretched hands before him (as our senior), and thus shall the Sâkya pride be humbled in us Sâkyans¹.'

Then the Blessed One received first Upâli the barber, and afterwards those young men of the Sâkya clan, into the ranks of the Order. And the venerable Bhaddiya, before that rainy season was over, became master of the Threefold Wisdom², and the venerable Anuruddha acquired the Heavenly Vision³, and the venerable Ânanda realised the effect of having entered upon the Stream⁴, and Devadatta attained to that kind of Iddhi which is attainable even by those who have not entered upon the Excellent Way⁵.

¹ This reputation of the Sâkya family for pride is referred to in *Gâtaka* I, 88, 89.

² *Tisso viggâ*, see Rh. D.'s remarks at pp. 161, 162 of 'Buddhist Suttas from the Pâli' (S. B. E., vol. xi). They are probably here the three *viggas* referred to in the *Sutta-vibhaṅga*, *Pârâṅga* I, 1, 6-8, as the second of those is the Heavenly Vision, here mentioned in the next clause.

³ *Dibbañakkhu*, a full description of the details of which will be found in the stock paragraph translated by Rh. D. in 'Buddhist Suttas from the Pâli' (S. B. E., vol. xi, pp. 216-218).

⁴ *Sotâpattiphala*; that is, he became free from the delusion of self (*sakkâyadihi*), from doubt (*vicikicchâ*), and from dependence upon ceremonies or works (*silabbata-pârâmâsa*). See Rh. D.'s manual, 'Buddhism,' pp. 108-110.

⁵ *Pothugganikâ iddhi*. What this may be is unknown to us. A fourfold Iddhi is described in detail in the stock passage

5¹. Now at that time the venerable Bhaddiya, who had retired into the forest to the foot of a tree, into solitude, gave utterance over and over again to this ecstatic exclamation: 'O happiness! O happiness!' And a number of Bhikkhus went up to the place where the Blessed One was, and bowed down before him, and took their seats on one side. And so seated, they [told the Blessed One of this], and added, 'For a certainty, Lord, the venerable Bhaddiya is not contented as he lives the life of purity; but rather it is when calling to mind the happiness of his former sovranity that he gives vent to this saying.'

Then the Blessed One addressed a certain Bhikkhu, and said: 'Do you go, O Bhikkhu, and in my name call Bhaddiya the Bhikkhu, saying, "The Teacher, venerable Bhaddiya, is calling for you."'

'Even so, Lord,' said that Bhikkhu, in assent to the Blessed One. And he went to Bhaddiya, and called him [in those words].

6. 'Very well,' said the venerable Bhaddiya, in

translated by Rh. D. in 'Buddhist Suttas from the Pâli, S.B.E., vol. xi, p. 214, and the fourfold Iddhi of the ideal king in the similar passage, loc. cit., pp. 259-261. The Iddhi here referred to may be the former of these two, though that list does not include the power ascribed to Devadatta in the next chapter. At *Gâtaka* I, 140, the expression of our text here is replaced by *gââna*, though the account there is otherwise the same.

It is worthy of notice that Devadatta, though a Bhikkhu, is not honoured with the standing epithet, 'venerable,' always used of the other members of the Order, even when they are represented to have been of bad character.

¹ The following incident, with a summary of the preceding sections, forms the introductory story to the 10th *Gâtaka* (Rh. D. s. 'Buddhist Birth Stories,' i. pp. 190-193). The legend may have first arisen as an explanation of the name Bhaddiya, which means 'the fortunate one.'

assent to that Bhikkhu; and he came to the Blessed One, and bowed down before him, and took his seat on one side. And when he was so seated, the Blessed One said to the venerable Bhaddiya:

‘Is it true, as they say, that you Bhaddiya, when retired into the forest to the foot of a tree, into solitude, have given utterance over and over again to this ecstatic exclamation, “O happiness! O happiness!” What circumstance was it, O Bhaddiya, that you had in your mind when you acted thus?’

‘Formerly, Lord, when I was a king, I had a guard completely provided both within and without my private apartments, both within and without the town, and within the (borders of my) country. Yet though, Lord, I was thus guarded and protected, I was fearful, anxious, distrustful, and alarmed. But now, Lord, even when in the forest, at the foot of a tree, in solitude, I am without fear or anxiety, trustful and not alarmed; I dwell at ease, subdued¹, secure², with mind as peaceful as an antelope’s³. It was when calling this fact to mind, Lord, that I gave utterance over and over again to that cry, “O happiness! O happiness!”’

Then the Blessed One, on hearing that, gave utterance at that time to this song:

¹ Pannalomo. See our note 2 on *Kullavagga* I, 6, 1 (above, vol. ii, p. 339).

² *Paradavutto*. This is the reading of the Sinhalese MS., and is the correct one. See Oldenberg’s note at p. 363 of the edition of the text. Our translation is conjectural.

³ *Migabhûtena ketasâ*. The meaning of *miga* in this phrase is not certain; and the figure may be drawn from the careless mind of any animal in its natural state. We have not noticed the idiom elsewhere; but compare the converse figure, *bhanta-miga-sappañbhâgo sâsane anabhirato*, at *Gâtaka* I, 303, 6.

‘The man who harbours no harsh thoughts within
him,
Who cares not whether things are thus or thus,
His state of joy, freedom from grief or care,
The very gods obtain not to behold!’

2.

1. Now when the Blessed One had stayed at Anupiyâ as long as he thought fit, he set out on his journey towards Kosambî. And journeying straight on he arrived in due course at Kosambî, and there, at Kosambî, he stayed at the Ghosita Ârâma.

Now the following thought occurred to Devadatta, when he had retired into solitude, and was plunged in meditation: ‘Whom now¹ can I so gain over that, he being well pleased with me, much gain and honour may result to me? And it occurred to him, ‘Now this prince Agâtasattu is young, and has a lucky future before him. Let me then gain him over; and he being well pleased with me, much gain and honour will result.’

Then Devadatta folded up his sleeping-mat, and set out, fully bowled and robed, for Râgagaha, and in due course he arrived at Râgagaha. Then he laid aside his own form, and took upon himself the form of a child clad in a girdle of snakes, and appeared on the lap of prince Agâtasattu². Then was

¹ In the text, for *kin nu* read *kam nu*.

² This taking upon oneself another shape is not one of the powers of Iddhi included in the first list referred to at note 5, p. 230.

prince Agâtasattu terrified, and startled, and anxious, and alarmed.

And Devadatta said to prince Agâtasattu, 'Are you afraid of me, O prince?'

'Yes, I am. Who are you?'

'I am Devadatta.'

'If you, Sir, are really the worthy Devadatta, be good enough to appear in your own shape.'

Then Devadatta, laying aside the form of the child, appeared there before prince Agâtasattu with his inner and outer robes on, and with his bowl in his hand. And prince Agâtasattu was well pleased with Devadatta by reason of this marvel of Iddhi, and morning and evening he used to go in five hundred chariots to wait upon him, and food was brought and laid before him in five hundred dishes.

Then there arose in Devadatta's mind, possessed and vanquished by gain and hospitality and fame¹, some such thought as this: 'It is I who ought to lead the Bhikkhu-saṃgha.' And as the idea rose up within him, (that moment) was Devadatta deprived of that his power of Iddhi.

2. Now at that time a Koliyan, by name Kakudha, who had been (as Bhikkhu) the attendant on Moggallâna, had just died, and had appeared again in a certain spiritual body², possessed of a personality as large as two or three of the common rice-fields of a Mâgadha village, and yet so constituted³ that he was

¹ Compare Mahâvagga V, 1, 22, on this expression. Also below, § 5.

² *Aññataram manomayam kâyam upapanno*. Perhaps 'in a mode of existence in which his body was changeable at will.' (See Childers, sub voce *manomayo*.)

³ *Attabhâvo*. See IX, 1, 3.

not in the way either of himself or of others¹. And this celestial being, Kakudha, went to the venerable Moggallâna, and bowed down before him, and took his stand on one side. And so standing, he told the venerable Moggallâna [of the thought that had arisen in Devadatta's mind, and of the result thereof]. And when he had told him, he bowed down before the venerable Moggallâna, and keeping him on his right side as he passed him, he vanished away.

And the venerable Moggallâna went to the place where the Blessed One was, and told him [the whole matter]².

'What then, Moggallâna, have you so penetrated the mind of that celestial being Kakudha, that you know that whatsoever he speaks, that will be accordingly, and not otherwise?'

'I have, Lord.'

'Keep that saying, Moggallâna, secret; keep that saying secret. Even now that foolish man will himself make himself known.

3⁴. 'There are, Moggallâna, these five kinds of teachers now existing in the world. What are the five?

'In the first place, Moggallâna, there is one kind of teacher whose conduct not being pure, he yet

¹ Vyâbâdheti. He could occupy the same space as other beings without incommoding them. The word occurs in the same sense in the passage quoted from Buddhaghosa in Rh D's note 1 on the Mahâ-parinibbâna Sutta V, 10, but originally occurring in the Anguttara Nikâya.

² The last paragraph is here repeated in the text.

³ On the use here of *ketasâ keto pariĕka*, compare Mahâ-parinibbâna Sutta I, 16, 17.

⁴ The following two sections are repeated below, VII 3 10, to all the Bhikkhus.

gives out that he is a person of pure conduct, one whose conduct is pure, and innocent, and without stain. His disciples know that that is so, but they think, "If we announce the fact to the laity, he will not like it. And how can we conduct ourselves towards him in a way that is displeasing to him? And besides he is honoured with gifts of the requisite clothing, food, lodging, and medicine for the sick. He will sooner or later become known by that which he himself will do." Such a teacher, Moggallâna, do his disciples protect in respect of his own conduct. And being as he is, he expects¹ to be protected by his disciples in respect of his own conduct.

4. 'Again, Moggallâna,' &c. [as before, putting successively 'mode of livelihood,' 'preaching of the Dhamma,' 'system of exposition,' &c., 'insight arising from knowledge,' for 'conduct']. 'These, Moggallâna, are the five kinds of teachers now existing in the world. But I being pure in conduct, mode of livelihood, preaching of the Dhamma, system of exposition, and insight arising from knowledge, give out that I am so, that I am pure, innocent, and without stain in all these things. And neither do my disciples protect me in respect of my own conduct, nor do I expect them to do so.'

5. Now when the Blessed One had remained at Kosambî as long as he thought fit, he set out on his journey towards Râgagaha. And journeying straight on, he arrived in due course at Râgagaha; and there, at Râgagaha, he stayed at the Veḷuvana in the Kalandaka Nivâpa.

¹ *Paṭṭhāsimsati*. Perhaps this word here means 'he requires, needs.'

And a number of Bhikkhus went to the Blessed One, and bowed down before him, and took their seats on one side. And when so seated, they said to the Blessed One: 'Prince Agâtasattu is in the habit of going morning and evening with five hundred carts to wait upon Devadatta, and food is brought and laid before him in five hundred dishes.'

'Envy not, O Bhikkhus, the gain and hospitality and fame of Devadatta. So long, O Bhikkhus as Agâtasattu [so waits upon him and gives him alms] so long may we expect Devadatta not to prosper, but to decline in virtuous qualities¹. Just, O Bhikkhus, as if you were to burst a gall (bladder)² before the nose of a fierce dog, the dog would thereby become so much the fiercer, just so long, O Bhikkhus (&c., as before). To his own hurt, O Bhikkhus, has this gain, hospitality, and fame come to Devadatta, to his own destruction. Just, O Bhikkhus as a plantain, or a bamboo, or a reed gives fruit to its own hurt and its own destruction³, just so to his own hurt (&c., as before). Just as a young she-mule conceives to her own hurt and her own destruction⁴, just so, O Bhikkhus, to his own hurt has this gain &c., come to Devadatta.

'Its fruit destroys the plantain-tree; its fruit the bamboo and the reed.

¹ This phrase runs in the same mould as the one so constantly repeated at the commencement of the Mahâ-parivâra Sutta (I, §§ 4-11).

² Pittam bhindeyyum. Literally, 'should break a gall.'

³ These three plants die after producing fruit.

⁴ Because she would die if she did. On assata¹, compare above, VI, 4, 3, and our note there.

‘Honour destroys the evil man, just as its foal destroys the young she-mule.’

Here endeth the First Portion for Recitation.

3.

1. Now at that time the Blessed One was seated preaching the Dhamma, and surrounded by a great multitude, including the king and his retinue. And Devadatta rose from his seat, and arranging his upper robe over one shoulder, stretched out his joined hands to the Blessed One, and said to the Blessed One :

‘The Blessed One, Lord, is now grown aged, he is old and stricken in years, he has accomplished a long journey, and his term of life is nearly run¹. Let the Blessed One now dwell at ease in the enjoyment of happiness reached even in this world. Let the Blessed One give up the Bhikkhu-saṃgha to me, I will be its leader.’

‘Thou hast said enough, Devadatta. Desire not to be the leader of the Bhikkhu-saṃgha.’

[And a second time Devadatta made the same request, and received the same reply. And a third time Devadatta made the same request.]

‘I would not give over the Bhikkhu-saṃgha, Devadatta, even to Sâriputta and Moggallâna.

¹ This string of epithets recurs in Pârâgika I, 1, 2, of old and venerable Brâhmans.

How much less, then, to so vile and evil-living a person as you¹.

Then Devadatta thought : ' Before the king and his retinue the Blessed One denies me, calling me "evil-living," and exalts Sâriputta and Moggallâna.' And, angry and displeased, he bowed down before the Blessed One, and keeping him on his right hand as he passed him, he departed thence.

This was the first time that Devadatta bore malice against the Blessed One.

2. And the Blessed One said to the Bhikkhus, ' Let then the Saṃgha, O Bhikkhus, carry out against Devadatta the Act of Proclamation² in Râgagaha, to the effect that whereas the nature of Devadatta used to be of one kind it is now of another kind, and that whatsoever he shall do, either bodily or verbally, in that neither shall the Buddha be recognised, nor the Dhamma, nor the Saṃgha, but only Devadatta.

' And thus, O Bhikkhus, shall the Act be carried out. Some discreet and able Bhikkhu (&c.

¹ In the text read *kāhavassa khe/āpakassa*. On the first word, compare V, 2, 8. For the second the Dhammapada commentator (Fausbøll, p. 143) reads, as does the Sinhalese MS. in our passage, *khe/āsika*. Buddhaghosa, explaining it, says, ' In this passage (we should recollect) that those who obtain the requisites (of a Bhikkhu) by an evil mode of life are said by the Noble Ones to be like unto spittle. The Blessed One calls him *khe/āpaka* (to express that) he eats, (that is, 'gains a living) in sin like that.' (For the Pāli, see the edition of the text, p. 323, where the comma after *khe/asa* *disâ* should be before it.)

² *Pakâsaniya-kammam*. This is not one of the regular official acts of the Saṃgha, as described in *Kūlavagga* I, and is only mentioned in this passage. It is not referred to by the Dhammapada commentator.

in the same form as in I, 1, 4, down to the end of the Kammavâḥā.)'

And the Blessed One said to the venerable Sâriputta, 'Do you then, Sâriputta, proclaim Devadatta throughout Râgagaha.'

'In former times, Lord, I have sung the praises of Devadatta in Râgagaha, saying, "Great is the power (Iddhi) of the son of Godhi! Great is the might of the son of Godhi!" How can I now proclaim him throughout Râgagaha?'

'Was it not truth that you spoke, Sâriputta, when you [so] sang his praises?'

'Yea, Lord!'

'Even so, Sâriputta, do you now, speaking the truth, proclaim Devadatta throughout Râgagaha.'

'Even so, Lord,' said Sâriputta, in assent to the Blessed One.

3. And the Blessed One said to the Bhikkhus: 'Let then the *Samgha* appoint Sâriputta to the office of proclaiming Devadatta throughout Râgagaha to the effect (&c., as before, § 2). And thus, O Bhikkhus, should he be appointed. First, Sâriputta should be asked, &c. (as usual in official appointments¹, down to the end of the Kammavâḥā).'

Then Sâriputta, being so appointed, entered Râgagaha with a number of Bhikkhus, and proclaimed Devadatta accordingly. And thereupon those people who were unbelievers, and without devotion or insight, spake thus: 'They are jealous, these Sakyaputtiya Samanas! They are jealous of the gain and hospitality that fall to Devadatta!' But those who were believers, full of devotion, able, and gifted with in-

¹ See, for instance, I, 22, 2.

sight, spake thus: 'This cannot be any ordinary affair¹, in that the Blessed One has had Devadatta proclaimed throughout Râgagaha!'

4. And Devadatta went to Agâtasattu the prince, and said to him: 'In former days, prince, people were long-lived, but now their term of life is short. It is quite possible, therefore, that you may complete your time while you are still a prince. So do you, prince, kill your father, and become the Râga; and I will kill the Blessed One, and become the Buddha.'

And prince Agâtasattu thought, 'This worthy Devadatta has great powers and might; he will know (what is right).' And fastening a dagger² against his thigh, he entered with violence and at an unusual hour³, though fearful, anxious, excited, and alarmed, the royal chamber. And when the ministers who were in attendance in the private chamber saw that, they seized him. And when, on searching him, they found the dagger fastened on his thigh, they asked him:

'What were you going to do, O prince?'

'I wanted to kill my father.'

'Who incited you to this?'

'The worthy Devadatta.'

Then some of the ministers advised 'The prince should be slain, and Devadatta, and all the Bhikkhus.' Others of them advised 'The Bhikkhus ought not to be slain, for they have done no wrong;

¹ Na orakam bhavissati. See Mahâvagga I, 9, 1, and Kullavagga VI, 4, 10, and our note on the latter passage.

² Potthanikam. This word has already occurred at Mahâvagga VI, 23, 3.

³ Divâdivassa. See the use of this word at Gâtaka II, 1.

but only the prince and Devadatta.' Others of them again said, 'Neither should the prince be slain, nor Devadatta, nor the Bhikkhus. But the king should be told of this, and we should do as the king shall command.'

5. So these ministers, taking the prince with them, went to the Râga of Magadha, to Seniya Bimbisâra, and told him what had happened.

'What advice, my friends, did the ministers give?'

[When they had told him all (as before) he said]: 'What, my friends, can the Buddha, or the *Samgha*, or the Dhamma have to do with this? Has not the Blessed One had a proclamation already made throughout Râgagaha concerning Devadatta, to the effect that whereas his nature used to be of one kind, it is now of another; and that whatsoever he shall do, either bodily or verbally, in that shall neither the Buddha, nor the Dhamma, nor the *Samgha* be required, but only Devadatta?'

Then those ministers who had advised that the prince and Devadatta and all the Bhikkhus should be slain, them he made incapable (of ever again holding office) And those ministers who had advised that the prince should be slain, and Devadatta, them he degraded to lower offices. But those ministers who had advised that neither should the prince be slain, nor Devadatta, nor the Bhikkhus, but that the king should be informed of it, and his command be followed, them he advanced to high positions.

And the Râga of Magadha, Seniya Bimbisâra, said to prince Agâtasattu: 'Why did you want to kill me, O prince?'

‘I wanted a kingdom, O king!’

‘If you then want a kingdom, O prince, let this kingdom be thine!’ And he handed over the kingdom to Agâtasattu the prince¹.

6. Then Devadatta went to prince² Agâtasattu, and said, ‘Give such orders, O king, to your men that I may deprive the Samana Gotama of life. And Agâtasattu the prince gave orders to his men: ‘Whatsoever the worthy Devadatta tells you, that do!’

Then to one man Devadatta gave command ‘Go, my friend, the Samana Gotama is staying at such and such a place. Kill him, and come back by this path.’ Then on that path he placed other two men, telling them, ‘Whatever man you see coming alone along this path, kill him, and return by that path.’ Then on that path he placed other four men [and so on up to sixteen men].

7. And that man took his sword and shield, and hung his bow and quiver at his back, and went to the place where the Blessed One was, and when at some little distance from the Blessed One, being

¹ The early literature already mentions that Agâtasattu eventually killed his father. (See, for instance, *Sâmañña-phala Sutta*, p. 154.) Bigandet I, 261 (3rd edition) adds that the mode adopted was by starving him to death in prison.

² The Buddhist writers being so especially careful in their accurate use of titles, it is particularly noteworthy that Agâtasattu is here called prince (*kumâra*) and not king (*râga*). It is almost impossible to avoid the conclusion that this paragraph stood originally in some other connection; and that the events it describes must then have been supposed to have taken place before Agâtasattu actually became king. That the *Dhammapada* commentator says here (Fausbøll, p. 143) *tasmim* (that is, Agâtasattu) *ragge pativhite*, is no evidence the other way; for that account is either taken from this, or depends ultimately upon it.

terrified, anxious, excited, and alarmed, he stood stark still and stiff¹.

On the Blessed One seeing him so, he said to the man: 'Come hither, friend, don't be afraid.'

Then that man laid aside his sword and his shield, took off his bow and his quiver, and went up to the Blessed One; and falling at his feet, he said to the Blessed One: 'Transgression, Lord, has overcome me even according to my folly, my stupidity, and my unrighteousness, in that I have come hither with evil and with murderous intent. May the Blessed One accept the confession I make of my sin in its sinfulness, to the end that in future I may restrain myself therefrom!'

'Verily, my friend, transgression has overcome thee [&c., down to] intent. But since you, my friend, look upon your sin as sin, and duly make amends for it, we do accept (your confession of) it. For this, O friend, is progress in the discipline of the Noble One, that he who has seen his sin to be sin makes amends for it as is meet, and becomes able in future to restrain himself therefrom².'

Then the Blessed One discoursed to that man in due order, that is to say (&c., as usual in conversions³, down to) May the Blessed One accept me as a disciple, as one who, from this day forth as long as life endures, has taken his refuge in him.

And the Blessed One said to the man: 'Do not, my friend, leave me by that path. Go by this path,' and so dismissed him by another way.

¹ Patthaddha; that is, prastabdha. See Sutta-vibhaṅga, Pārāgika I, 10, 17, 21.

² This confession and acceptance are in a standing form, which occurs, for instance, at Mahāvagga IX, 1, 9; Kullavagga V, 20, 5.

³ See, for instance, Kullavagga VI, 4, 5.

8. But the two men thought, 'Where now can that man be who was to come alone? He is delaying long.' And as they were going to meet him, they caught sight of the Blessed One sitting at the foot of a certain tree. On seeing him they went up to the place where he was, and saluted him, and took their seats on one side. To them also the Blessed One discoursed, [and they were converted as the other man had been, and he sent them back by another way. And the same thing occurred as to the four, and the eight, and the sixteen men¹.]

9. And the one man returned to Devadatta, and said to him: 'I cannot, Lord, deprive the Blessed One of life. Great is the power (Iddhi²) and might of the Blessed One.'

'That will do, friend. You need not do so. I will slay the Blessed One myself.'

Now at that time the Blessed One was walking up and down (meditating) in the shade below³ the mountain called the Vulture's Peak. And Devadatta climbed up the Vulture's Peak, and hurled down a mighty rock with the intention of depriving the Blessed One of life. But two mountain peaks came together and stopped that rock, and only a splinter⁴ falling from it made the foot of the Blessed One to bleed⁵.

¹ The last two paragraphs of § 7 are repeated in full in the text in each case.

² The Iddhi here must be the power of religious persuasion.

³ *Paṭṭhāyāyāṃ*. See *Mahāvagga* V, 1, 5, and *Mahā-pannibbāna Sutta* II, 31 (p. 22 of the text).

⁴ *Papatikā*. In the text, by a misprint, this and the preceding word have been joined together.

⁵ *Pāde ruhīram uppādesi*, where *ruhīra* is equal to *lohita*.

Then the Blessed One, looking upwards, said to Devadatta : ' Great, O foolish one, is the demerit you have brought forth for yourself¹, in that with evil and murderous intent you have caused the blood of the Tathâgata to flow.'

And the Blessed One said to the Bhikkhus : ' This is the first time that Devadatta has heaped up (against himself) a Karma which will work out its effect in the immediate future², in that with evil and murderous intent he has caused the blood of the Tathâgata to flow.'

10. And the Bhikkhus having heard that Devadatta was compassing the death of the Blessed One, walked round and round the Vihâra, making recitation in high and loud tones, for a protection and guard to the Blessed One. On hearing that noise the Blessed One asked the venerable Ânanda what it was. And when Ânanda [told him], the Blessed One said : ' Then, Ânanda, call the Bhikkhus in my

It is so used at *Gâtaka* II, 275, in the *Milinda Pañha*, p. 125, and in the account of the present incident in the *Dhammapada* commentary (p. 144). In *Mahâvagga* I, 67, where it is said that one who has shed (a Buddha's) blood cannot be received into the Order, the expression is *lohitaṃ uppâdeti*; and in numerous passages elsewhere it is added that such a *lohituppâdako* becomes ipso facto discharged from one or other of the duties and privileges of a member of the Order, just as if he had thrown off the robes.

¹ *Pasûtaṃ* By a misprint the text has *pasutaṃ*. Compare the end of § 16 below.

² *Ânantarika-kammaṃ*. That is, that will work out its effect, (not in the next birth, as is the case of all other Karma,) but immediately, in the present life. There are five such deeds (see Childers, sub voce *pañkâ*, and *Milinda Pañha*, p. 25). The Bodisats, according to *Gâtaka* I, 45 (verse 256), are free from such sins.

name, saying, "The Teacher sends for the venerable ones."

And he [did so], and they came, and saluted the Blessed One, and took their seats on one side. And when they were so seated, the Blessed One said to the Bhikkhus: 'This, O Bhikkhus, is an impossible thing, and one that cannot occur, that one should deprive a Tathâgata of life by violence. The Tathâgatas, O Bhikkhus, are extinguished (in death) in due and natural course.

'There are, O Bhikkhus, these five kinds of teachers now living in the world (&c., as in VII, 2, 3, 4, down to the end). And this, O Bhikkhus, is an impossible thing, and one that cannot occur, that a Tathâgata should be slain by any act set on foot by any one besides himself. The Tathâgatas, O Bhikkhus, are extinguished (in death) in due course (of nature). Go, therefore, O Bhikkhus, each one to his Vihâra, for the Tathâgatas require no protection.'

11. Now at that time there was at Râgagaha an elephant named Nâlâgiri, fierce, and a manslayer. And Devadatta went into Râgagaha, and to the elephant stables, and said to the elephant-keepers¹: 'I, my friends, am a relative of the râga's, and am able to advance a man occupying a low position to a high position, and to order increase of rations or of pay. Therefore, my friends, when the Samana Gotama shall have arrived at this carriage-road², then loose the elephant Nâlâgiri, and let him go down the road.'

¹ Hatthi-bhande. See the note on Mahâvagga VI, 37, 2

² Rakkhama; that is, rathyâm. Compare Gâtaka I, 346, and the Old Commentary on the Bhikkhunî-vibhanga, Pâkittiya VII.

‘Even so, Sir,’ said those elephant-keepers in assent to Devadatta.

And when the Blessed One early in the morning had dressed himself, he entered Râgagaha duly bowled and robed, and with a number of Bhikkhus, for alms; and he entered upon that road. On seeing him the elephant-keepers loosed Nâlâgiri, and let it go down the road. And the elephant saw the Blessed One coming from the distance; and as soon as it saw him, it rushed towards the Blessed One with uplifted trunk, and with its tail and ears erect.

When those Bhikkhus saw the elephant Nâlâgiri coming in the distance, they said to the Blessed One: ‘This elephant, Lord, Nâlâgiri, is fierce, and a manslayer, and it has got into this road. Let the Blessed One, Lord, turn back: let the Happy One turn back.’

‘Come on, O Bhikkhus. Be not alarmed. There is, O Bhikkhus, no possibility [&c., as in last section, down to the end].’

[And a second and a third time the Bhikkhus made the same appeal, and received the same reply.]

12. Then at that time the people climbed up on to the upper storeys of the houses, and on to the balconies, and on to the roofs. And those of them who were unbelievers and without faith or insight, said, ‘Truly the countenance of the great Samana is beautiful; but the elephant will do him a hurt¹.’ But those who were believers, full of

¹ The setting of this paragraph is parallel to § 3 above in this chapter; the speech of the unbelievers is the same as that of the *Gaḥilas* at Mahâvagga I, 15, 4.

devotion, able, and gifted with insight, said, 'T will be long e'er the elephant can fight a fight with the elephant (of men) !'

And the Blessed One caused the sense of his love to pervade the elephant Nālâgiri¹; and the elephant, touched by the sense of his love, put down his trunk, and went up to the place where the Blessed One was, and stood still before him. And the Blessed One, stroking the elephant's forehead with his right hand, addressed him in these stanzas ·

'Touch not, O elephant, the elephant of men; for sad, O elephant, is such attack²,

'For no bliss is there, O elephant, when he is passed from hence, for him who strikes the elephant of men.

'Be not then mad, and neither be thou careless³, for the careless enter not into a state of bliss,

'Rather do thou thyself so act, that to a state of bliss thou mayest go.'

And Nālâgiri the elephant took up with his trunk the dust from off the feet of the Blessed One, and sprinkled it over its head, and retired, bowing backwards the while it gazed upon the Blessed One.

And Nālâgiri the elephant returned to the elephant stables, and stood in its appointed place, and

¹ Mettena kîttena phari; literally, 'he suffused him with loving heart.' Compare Rh. D.'s 'Buddhist Birth Stories,' i p 112.

² In nâgamâsado the m is inserted for euphony. See the instances given by Kuhn, 'Beitrage zur Pâli-grammatik,' p. 63. Many others might be added; siva-m-añgase, *Gâtaka* vol 1, verse 27; samana-m-añala, Childers sub voce, &c. Compare the curious use of âsâdeti at *Kullavagga* I, 27.

³ A play on the words is here lost in English (mâ mado mâ ña pamâdo).

became once more the tame Nālâgiri. And at that time the people sung these verses :

‘ They can be tamed by sticks, and goads, and whips,

‘ But the great Sage has tamed this elephant without a weapon or a stick.’

13. The people were angry, murmured, and became indignant, saying, ‘ How wicked is this Devadatta, and how wretched¹, in that he can go about to slay the Samāṇa Gotama, who is so mighty and so powerful.’ And the gain and honour of Devadatta fell off, while that of the Blessed One increased.

² Now at that time, when the gain and honour of Devadatta had fallen off, he went, surrounded by Bhikkhus, to people’s houses, appealing for alms³.

The people were angry, murmured, and became indignant, saying, ‘ How can the Sakyaputtiya Samāṇas live on food that they ask for at people’s houses? Who is not fond of well-cooked food? Who does not like sweet things?’

The Bhikkhus heard (&c., down to) the Blessed One said to the Bhikkhus: ‘ Therefore do I lay down this rule, O Bhikkhus, for the Bhikkhus that

¹ Alakkhiko ti ettha na lakkhetitī alakkhiko na gānātī attho. Apākata-kammam karomīti na gānātīti na lakkhitabbo ti alakkhano passitabbo ti attho (B.). We venture to differ from both of these explanations, and to follow rather the derivation of the word, and the meaning of the corresponding Sanskrit term *alakṣmika*.

² From here down to the ‘decision’ is identical with the introductory story in the Sutta-vibhaṅga to the 32nd Pāṭiṭṭiya,—a rule the previous existence of which is implied in the decision given here.

³ Viññāpeti is continually used in the Sutta-vibhaṅga in this sense, and even occurs already in the Pātimokkha, Pāṭiṭṭiya 39.

(not more than) three shall enjoy an alms (together) at people's houses—and this for the sake of three reasons; (to wit) for the restraint of the evil-minded and for the ease of the good¹, lest those who have evil desires should, in reliance upon a particular party (among the Bhikkhus), break up the *Samgha*², and (lastly) out of compassion for the laity³. (A Bhikkhu) who shall enjoy an alms in parties of more than three, shall be dealt with according to law⁴.

14⁵. Now Devadatta went to the place where Kokālika, and Kaṭamoraka-tissaka, and the son of Khandā-devī and Samudda-datta were, and said to them, 'Come, Sirs, let us stir up a division in the Samana Gotama's *Samgha*, and in the body of his adherents⁶.'

When he had thus spoken, Kokālika said to Devadatta, 'The Samana Gotama, Sir, is mighty and powerful. How can we [do such a thing]?'.

'Come, Sirs, let us go to the Samana Gotama, and make the following five demands, saying

¹ This whole phrase recurs in Sutta-vibhanga, Pārāgika I, 5, 11, and in the Anguttara Nikāya II, 17, 2. In the latter passage Dr. Morris reads *dummaññūṇaṃ*; see his note at pp 127, 128. But the Sanskrit Buddhist vocabulary Vyutpatti (teste Bohtlingk-Roth, s. v. manku) authorises the use of *dummanku*.

² So the Anguttara, loc. cit., has, in the same connection, *gihinaṃ anukampāya pāpikkhānaṃ pakkhupakkhedaṃ*.

³ See last note. The idea is here, of course, lest any particular layman should be burdened by providing for many Bhikkhus.

⁴ That is, under the 32nd Pāṭṭiya, on which rule the Sutta-vibhanga explains the phrase *gana-bhogana*.

⁵ Sections 14, 15, and the greater part of 16 recur, word for word, as the introductory story to the 10th *Samghādisesa*.

⁶ In *kakka-bhedam* the first word no doubt connotes 'kingdom, lordship,' as in *dhamma-kakka*, *kakkavatti*, &c.

“The Blessed One, Lord, has declared in many a figure the advantages of the man who wishes for little, who is easy to satisfy in the matter of support and nourishment, who has eradicated evil from his mind, has quelled his passions, and is full of faith, of reverence, and of the exercise of zeal¹. The following five things, Lord, conduce to such a condition². It would be good, Lord, if the Bhikkhus should be, their lives long, dwellers in the woods—if whosoever goes to the neighbourhood of a village should thereby commit an offence. It would be good if they should, their lives long, beg for alms—if whosoever should accept an invitation, should thereby commit an offence. It would be good if they should clothe themselves, their lives long, in cast-off rags—if whosoever should accept a gift of robes from a layman³, should thereby commit an offence. It would be good if they should dwell, their lives long, under the trees⁴—if whosoever should (sleep) under a roof, should thereby commit an offence. It would be good if they should, their lives long, abstain from fish⁵—if whosoever should

¹ This is part of the standing ‘religious discourse’ so often ascribed to the Buddha in the Vinaya texts, and given at full in the *Kullavagga* I, 1-3.

² It was on precisely the same reasoning that a certain Bhikkhu in *Mahāvagga* VIII, 28, 1, endeavoured to get the Buddha to convert to the rejection of all clothing.

³ At *Mahāvagga* VIII, 1, 35, it is laid down that a Bhikkhu may either dress in cast-off rags, or accept robes from a layman, according as he likes.

⁴ This dwelling under trees is expressly forbidden, as regards the season of the rains, in *Mahāvagga* III, 12, 5.

⁵ The rule of the Order is merely that no one may knowingly eat fish which he has seen or heard or suspected to have been caught for that purpose. See *Mahāvagga* VI, 31, 14.

eat fish, should thereby commit an offence." The Samana Gotama will not grant these things. Then will we gain over the people by means thereof.'

'Yes; it may be possible so to stir up divisions in the Samgha, and in the party of the Samana Gotama. For the people believe in rough measures.'

15. And Devadatta went to the Blessed One, surrounded by his friends, and made these demands [in the words just set out].

'No, Devadatta. Whosoever wishes to do so, let him dwell in the woods; whosoever wishes to do so, let him dwell in the neighbourhood of a village. Whosoever wishes to do so, let him beg for alms; whosoever wishes to do so, let him accept invitations from the laity. Whosoever wishes to do so, let him dress in rags; whosoever wishes to do so, let him receive gifts of robes from laymen. Sleeping under trees has been allowed by me, Devadatta, for eight months in the year; and the eating of fish that is pure in the three points—to wit, that the eater has not seen, or heard, or suspected that it has been caught for that purpose.'

And Devadatta, pleased and delighted that the Blessed One had refused the five demands, arose from his seat, and keeping him on his right hand as he passed him, departed thence with his friends. And he entered into Râgagaha, and urged his view upon the people by means thereof, saying, 'Such and such things did we ask, Sirs, of the Samana Gotama. He would not allow them, but we live in accordance with them.'

16. Then those of the people who were unbelievers, and without reverence or insight, said. 'These Sakyaputtiya Samanas have eradicated evil

from their minds, and have quelled their passions, while on the other hand the Samaza Gotama is luxurious, and his mind dwells on abundance¹. But those of the people who were believers, and full of reverence and insight, were indignant, became vexed, and murmured, saying, 'How can Devadatta go about to stir up division in the Samgha of the Blessed One, and in the party that is subject to him.'

The Bhikkhus, hearing them so murmuring, told the matter to the Blessed One.

'Is it true, O Devadatta, as they say, that thou goest about to stir up division in the Samgha, and in the body of my adherents?'

'It is true, Lord.'

'(Thou hast gone far) enough, Devadatta. Let not a division in the Samgha seem good to thee²; —grievous is such division. Whosoever, O Devadatta, breaks up the Samgha, when it is at peace, he gives birth to a fault (the effect of) which endures for a kalpa³, and for a kalpa is he boiled in niraya. But whosoever, O Devadatta, makes peace in the Samgha, when it has been divided, he gives birth to the highest merit, and for a kalpa is he happy in heaven⁴. Thou hast gone far enough,

¹ Bâhulliko bâhullâya keteti. Both these expressions occur above in Mahāvagga VI, 15, 9, 10, and elsewhere (see, for instance, the introductory stories to Gâtaka, Nos. 6 and 32) as the standing expression for the opposite of the state of mind in which a good Bhikkhu ought to live.

² Mâ te ruḍḍhi samghabhedo. For the connotation of this phrase, compare below, VII, 4, 4.

³ Kappaṭṭhikam kibbisam. At Gâtaka I, 172, 213, 215, Prof. Fausbøll reads kappaṭṭhiya. In saying that the fault itself (kibbisam) is to endure for a kalpa, the meaning of course is that its effects on the Karma will endure so long.

⁴ Either the text has here preserved (as in other cases elsewhere)

Devadatta. Let not a division in the *Samgha*, O Devadatta, seem good to thee. Grievous, O Devadatta, is such division.'

17. Now the venerable Ânanda, having dressed himself early in the morning, went duly bowled and robed into Râgagaha for alms. And Devadatta saw the venerable Ânanda proceeding through Râgagaha for alms. On seeing that he went up to the venerable Ânanda, and said to him: 'At once, from this day forth, friend Ânanda, I intend to perform Uposatha, and to carry out the formal proceedings of the Order, without either the Blessed One or the Bhikkhu-*samgha*.'

And when the venerable Ânanda had gone through Râgagaha for alms, and had returned from his rounds, and had finished his meal, he went to the Blessed One, and bowed down before him, and took his seat on one side. And when he was so seated, he told the Blessed One [what Devadatta had said, and added], 'This very day, Lord, Devadatta will break up the *Samgha*.'

Then the Blessed One, when he heard that, gave utterance at that time to this expression of strong emotion:

'Easy is a good act to the good, a good act is hard to the wicked;

'Easy is evil to the evil, but evil is hard for the Noble Ones to do.'

Here ends the Second Portion for Recitation.

the fragments of earlier verses, or the poetical forms of the verses below at VII, 5, 4, have crept into the prose here, where we should otherwise expect *sagge* and *niraye*.

4.

1. Now Devadatta on that day, which was Uposatha day, arose from his seat, and gave out voting-tickets¹, saying, 'We went, Sirs, to the Samana Gotama and asked for the Five Points, saying—(&c., as above in VII, 3, 14 and 15). These the Samana Gotama will not allow; but we live in accordance therewith. Whosoever of the venerable ones approves of the Five Things, let him take a ticket.'

Now at that time there were five hundred Bhikkhus, Vesâliyans, and belonging to the Vaggian clan², who had but recently joined the Order, and were ignorant of what he had in hand³. These took the voting-tickets, believing [the Five Points to be according to] the Dhamma, and the Vinaya, and the teaching of the Master. And Devadatta, having thus created a division in the Samgha, went out to the hill Gayâ-sîsa, taking those five hundred Bhikkhus with him.

Then Sâriputta and Moggallâna went to the Blessed One, and bowed down before him, and took their seats on one side. And when they were so seated, Sâriputta said to the Blessed One: 'Deva-

¹ It may be noticed that Devadatta here takes upon himself the office of a *salâka-gâhâpako* without having been appointed to it in the manner required by the rule laid down in *Kullavagga* IV, 9 and 10. On the process to be followed when voting with tickets, see IV, 4, 26.

² So it is the Vaggians from Vesâlî who are represented, below XII, 1, 1, to have put forward those Ten Points which gave rise to the Council and the schism at Vesâlî a hundred years after the Buddha's death.

³ *Apakataññuno*.

datta, Lord, has gone forth to Gayâ-sîsa, taking five hundred Bhikkhus with him.'

'Verily, Sâriputta and Moggallâna, there must be a feeling of kindness towards those young Bhikkhus among you both. Go therefore, both of you, before they have fallen into entire destruction.'

'Even so, Lord,' said Sâriputta and Moggallâna, in assent to the Blessed One. And rising from their seats, they bowed down before him, and keeping him on their right hand as they passed him, they set out for Gayâ-sîsa.

Then at that time a certain Bhikkhu, standing not far from the Blessed One, began to weep. And the Blessed One said to him: 'Why, O Bhikkhu, dost thou weep?'

'Those, Lord, who are the Blessed One's chief disciples, Sâriputta and Moggallâna, even they have gone to Devadatta's side, approving the Dhamma of Devadatta.'

'That, O Bhikkhu, would be impossible, that Sâriputta and Moggallâna should approve his teaching. They are gone only to gain those Bhikkhus over again¹.'

2. Now at that time Devadatta, surrounded by a great number of adherents, was seated, preaching the Dhamma. And when he saw from afar Sâriputta and Moggallâna coming towards him, he said to the Bhikkhus: 'See, O Bhikkhus, how well preached must be my doctrine, in that even the two chief disciples of the Samana Gotama—Sâriputta

¹ Bhikkhu-sa \tilde{n} \tilde{n} attiyâ. The phrase occurs above at IV, 14, 26, and below XII, 2, 8, and corresponds to the expression *ganam sa \tilde{n} \tilde{n} âpeti* (above, VII, 3, 14), used of Devadatta's trying to gain the people over to his views.

and Moggallâna—are coming to join me, being pleased with my Dhamma.’

When he had thus spoken Kokâlîka said to Devadatta: ‘O venerable Devadatta, trust not Sâriputta and Moggallâna, for they are inclined towards evil, and under the influence of evil desires.’

‘Nay, my friend, let us bid them welcome since they take pleasure in my teaching (Dhamma).’

And Devadatta invited Sâriputta to share his own seat, saying, ‘Come, friend Sâriputta. Sit thou here!’

‘Nay (there is no need of that),’ said Sâriputta; and taking another seat, he sat down on one side. And Devadatta instructed and incited and aroused and gladdened the Bhikkhus far into the night with religious discourse; and then made request to Sâriputta, saying, ‘The assembly, friend Sâriputta, is still alert and sleepless. Will you, friend Sâriputta, be so good as to think of some religious discourse to address to the Bhikkhus¹? My back is tired, and I would stretch myself a little.’

‘Even so, friend,’ said the venerable Sâriputta, in assent to Devadatta. And Devadatta spread his waist-cloth folded in four on the ground, and lay down on his right side. And in a moment even sleep overcame him who was tired, and had lost his presence of mind and his self-consciousness².

3. Then the venerable Sâriputta taught and exhorted the Bhikkhus in a religious discourse touching the marvels of preaching, and the venerable

¹ *Pañibhātu tam bhikkhūnam dhammī kathā*. See our note above on Mahāvagga V, 13, 9.

² Compare Mahāvagga VIII, 16 = Sutta-vibhanga, *Samghādisesa* I, 2, 1.

Moggallâna taught and exhorted the Bhikkhus in a religious discourse touching the marvels of Iddhi. And whilst they were being so taught and exhorted those Bhikkhus obtained the pure and spotless Eye of the Truth¹—(that is, the knowledge that) whatsoever has a beginning, in that is inherent also the necessity of dissolution. Then the venerable Sâriputta addressed the Bhikkhus, and said: 'Let us go, my friends, to the Blessed One's side. Whosoever approves of his doctrine (Dhamma), let him come.'

And Sâriputta and Moggallâna went back to the Veḷuvana, taking those five hundred Bhikkhus with them. But Kokâlîka awoke Devadatta, and said 'Arise, friend Devadatta! Your Bhikkhus have been led away by Sâriputta and Moggallâna. Did I not tell you, Devadatta, not to trust Sâriputta and Moggallâna, in that they were inclined towards evil, and were under the influence of evil desires?'

Then hot blood came forth from Devadatta's mouth².

4. But Sâriputta and Moggallâna went to the place where the Blessed One was, and bowed down before him, and took their seats on one side. And when they were so seated, Sâriputta said to the Blessed One:

'It were well, Lord, that Bhikkhus who have turned aside to schism should be received afresh into the higher grade of the Order.'

'Nay, Sâriputta, let not the reordination of schis-

¹ This expression is the standing one in conversions; see, for instance, *Mahāvagga* I, 7, 6; *Kullavagga* VI, 4, 5, VII, 3, 6.

² The later legends preserved in Spence Hardy and Bigandet say that Devadatta died on the spot.

matical Bhikkhus seem good to thee. But rather cause such Bhikkhus to confess that they have committed a *thullaḥkaya* offence. And how, Sâriputta, did Devadatta treat you ?'

'When Devadatta, Lord, had instructed and aroused and incited and gladdened the Bhikkhus far into the night with religious discourse, he then made request to me, saying, "The assembly, friend Sâriputta, is still alert and sleepless. Will you, friend Sâriputta, think of some religious discourse to address to the Bhikkhus? My back is tired, and I would stretch myself a little." This, Lord, was the way in which Devadatta behaved to me.'

5. Then the Blessed One addressed the Bhikkhus, and said: 'Once upon a time, O Bhikkhus, there was a great pond in a forest region. Some elephants dwelt beside it; and they, plunging into the pond, plucked with their trunks the edible stalks of the lotus plants, washed them till they were quite clean¹, masticated them² without any dirt, and so eat them up. And that produced in them both beauty and strength, and by reason thereof they neither went down into death, nor into any sorrow like unto death. Now among those great elephants, O Bhikkhus, there were young elephant calves, who also, in imitation of those others, plunged into that pond, and plucked with their trunks the edible stalks of the lotus plants; but they did not wash them till they were clean, but masticated them, dirt and all, and so eat them up. And that produced in them

¹ The last three lines have occurred word for word in Mahāvagga VI, 20, 2.

² *Samkhâditvâ*. Compare the use of this word at *Gâtaka* I, 507.

neither beauty nor strength ; and by reason thereof they went down into death, and into sorrows like unto death. Just so, O Bhikkhus, will Devadatta die who, poor creature, is emulating me.

‘Like the elephant calf who eateth mud in imitation of the great beast¹

That shakes the earth, and eats the lotus plant. and watches through the night among the waters’—

So will he, poor creature, die that emulateth me.

6. ‘A Bhikkhu who is possessed of eight qualifications is worthy, O Bhikkhus, to do the work of an emissary. And what are the eight ? The Bhikkhu, O Bhikkhus, must be able to hear and to make others listen, able to learn, able to bear in mind, able to discern and to make others discern, skilful to deal with friends and foes, and no maker of quarrels. These are the eight qualifications of which when a Bhikkhu is possessed, he is worthy, O Bhikkhus, to do the work of an emissary.

‘Sâriputta, O Bhikkhus, being possessed of eight qualifications, is worthy to do the work of an emissary. What are the eight (&c., as in last paragraph) ?

‘He who on entering a company that is violent of speech,

¹ Mahâ-varâha. At Abhidhânappadîpikâ, verse 1115, varâha is said to mean ‘elephant’ as well as ‘boar,’ and so here Buddhaghosa says Mahâ-varâhassa mahâ-nâgassa. As this explanation possibly rests only on such passages as the present, we have chosen an ambiguous rendering

² Nadîsu gaggato ti. Ettha so kira hatthi-nâgo sâyanhasamayam tam nadî-nâmakam pokkharamm ogâhetvâ kilanto sabbarattim vitnâmesî gâlikam karoti. Tena vuttam nadîsu gaggato u (B.).

Fears not, forgoes no word, disguises not his message,

Is unambiguous in what he says, and being questioned angers not,

Of such is surely the Bhikkhu worthy to go on a mission¹.

7. 'Devadatta, O Bhikkhus, being overcome, his mind being taken up by eight evil conditions², is irretrievably (doomed to) remain for a Kalpa in states of suffering and woe³. And what are the eight? He is overcome, his mind is taken up by gain, by want of gain, by fame, by want of fame, by honour, by want of honour, by his having wicked desires, and by his having wicked friends. These, O Bhikkhus, are the eight evil conditions by which Devadatta being overcome, and his mind being taken up, he is irretrievably (doomed to) remain for a Kalpa in states of suffering and woe.

'It would be well, O Bhikkhus, that Bhikkhus should continue in complete ascendancy over any gain or loss, any fame or the reverse, any honour or

¹ On these lines compare some similar expressions at Mahāvagga X, 6, 3.

² Asaddhamma It is very difficult to find a proper rendering for this expression. Dhamma here means, no doubt, 'quality,' 'condition' (as it does in the title of the Sanskrit work Saddharma-puṇḍarīka, unhappily rendered by Burnouf, 'Lotus de la bonne loi'). But the details of the various particulars suggest rather the rendering 'surrounding occurrences' or 'matters,' for they are objective, external, and not (or only incidentally and secondarily) subjective, internal.

³ Âpâyiko nerayiko 'Liable to re-birth in apâya and in niraya.' Of these the former includes the latter, and also the states of being an animal, a disembodied ghost (peta), or an asura. Hell, though a convenient, is a misleading translation of the latter of the two words, for the reasons given by Rh. D. on Mahâ-parinibbâna Sutta I, 23. All the expressions used here recur below at VII, 5, 4.

dishonour, any evil longing or evil friendship, that may accrue to them. And for what reason¹? For as much, O Bhikkhus, that bad influences (*âsavas*) arise, full of vexation and distress², to one who is not continuing in complete ascendancy over each of these eight things, but to one, who is so continuing, such influences arise not. This is the reason, O Bhikkhus, why it would be well (&c., as before). Let us then, O Bhikkhus, continue in complete ascendancy over any gain or loss, any fame or the reverse, any honour or dishonour, any evil longing or evil friendship, that may accrue to us. And thus, O Bhikkhus, should you train yourselves.

‘There are three evil conditions, O Bhikkhus, by which Devadatta being overcome, and his mind being taken up, he is irretrievably doomed to remain for a Kalpa in states of suffering and woe. And what are the three? His having wicked desires, and his having wicked friends, and his having come to a stop on his way (to Nirvâṇa or Arahatsip) because he had already attained to some lesser thing³. These are the three (&c., as before).’

¹ Kim (read kam) *atthavasam paṭikkā*. So also above, Mahāvagga VIII, 15, 7, Kullavagga VII, 1, 6, and in the Mahā-parinibbāna Sutta V, 28, and Dhammapada, verse 289. The whole of the previous sentence is here repeated in the text.

² *Vighāta-pariāhā*. This is a standing epithet of the *Âsavas*, recurring, for instance, many times in the Sabbāsava Sutta, §§ 18–37 (Rh D.’s ‘Buddhist Suttas,’ pp. 302 and following). The word ‘influence,’ here chosen as a rendering for *âsava*, is suggested by Dr. Morris as being similar, both in its derivation and in the history of its meaning, to the Pāli one. The principal objection against it is that it has never acquired the bad connotation of *âsava*, and requires, therefore, to be supplemented by some epithet.

³ *Oramattakena visesādhigamena antarā vosānam āpādi*. On this phrase, which recurs in full in the Mahā-parinib-

8. "Verily! let no wicked desire whatever arise
 within you!
 Know rather from this what is the outcome
 thereof.
 'Known was he as wise, reputed to be trained;
 Aglow with glory did Devadatta stand' (thus have
 I heard).
 He gave himself to vanity, to attacking¹ the Ta-
 thâgata:
 He fell into the Avîñi hell, guarded fourfold and
 terrible².
 The injurer of the good, of the man who does no
 wrong,
 Him sin pervades, the man of cruel heart, and void
 of love.
 Though one should think the ocean to befoul with
 but one poison pot,
 Yet could he not befoul it, for awful³ is the sea,
 and great;
 Just so though one should injure the Tathâgata by
 words,—

bâna Sutta I, 7, see Buddhaghosa's note there, quoted by Rh D, 'Buddhist Suttas,' p 7. The 'lesser thing' here referred to is doubtless the pothugganikâ iddhi mentioned above in § 4.

¹ *Anuṭṭinno âsagganam*. On the former of these two words the passages at *Dīpavamsa* I, 18, and *Gâtaka* I, 20 (verse 126), and below, VII, 5, 2 = *Mahāvagga* X, 5, 4, may be referred to. The latter seems to bear the same relation to *âsâdana*, 'attack,' as *vikubbana* does to *vikaṇṇa*. Buddhaghosa's notes (text, p. 325) presuppose different readings of both words.

² 'Guarded fourfold' is *ṭatudvâram*, that is, 'having gates and the ramparts (through which they pass) on all four sides.' On the general sentiment of these stanzas, and especially of this line, compare the *Kokâhya Sutta* in the *Sutta Nipâta* (III, 10).

³ *Bhasmâ* is explained by Buddhaghosa as equal to *bhayâ-nako*.

That perfect one, that peaceful heart,—against him
the words would not avail.

Let the wise Bhikkhu make a friend of, and resort
to him

By following whose way he will come to the end of
griefs!"

5.

1. Now the venerable Upâli went up to the Blessed One, and bowed down before him, and took his seat on one side. And when he was so seated, the venerable Upâli said to the Blessed One: 'The expressions, Lord, "disunion in the *Samgha*," and "schism in the *Samgha*," are used¹. How much, Lord, goes to make disunion and not schism in the *Samgha*, and how much goes to make both disunion and schism in the *Samgha*?'

'If one is on one side, Upâli, and two on the other side, and a fourth makes a formal proposition, and gives them voting-tickets, saying, "This is according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master. Take this (ticket) and give your sanction to this (opinion)"—then this, Upâli, is disunion in the *Samgha*, and not schism.

'If, Upâli, two are on one side, and other two are on the other side, and a fifth . . . (and so on up to) and an eighth tell them something (&c., as before)—then this, Upâli, is disunion in the *Samgha*, and not schism.

'If, Upâli, four are on one side, and other four

¹ *Samgha-râgi* and *samgha-bhedo*. See Mahâvagga X, 1, 6, where other expressions, not here referred to, are also used.

are on the other side, and a ninth tell them (&c., as before)—then this, Upâli, is both disunion in the *Samgha*, and it is schism¹.

‘(A separation) of nine, Upâli, or of more than nine, is both disunion in the *Samgha*, and it is schism.

‘A Bhikkhuni, Upâli, cannot make (one of the requisite number to cause) a schism, though she may help to produce a schism—nor a woman novice, nor a *Sâmaṇera*, male or female, nor a layman, nor a laywoman. It is only a Bhikkhu who is in full possession of all his privileges, and belongs to the same communion, and is domiciled in the same district² who can make (one of the number requisite to form) a schism.’

2. ‘There is the expression, Lord, “schism in the *Samgha*.” How much, Lord, does it require to constitute a schism in the *Samgha*?’

‘They put forth³, Upâli, what is not Dhamma as Dhamma (1), or what is Dhamma as not Dhamma (2), or what is not Vinaya as Vinaya (3), or what is Vinaya as not Vinaya (4), or what has not been taught and spoken by the Tathâgata as taught and spoken by him (5), or what has been taught and spoken by the Tathâgata as not taught

¹ That is, stated shortly, it requires the breaking up of a body of at the least nine Bhikkhus to make a schism.

² *Pakatatto samâna-samvâsako samâna-simâya tthito*. On the two last of these expressions, see our notes on Mahâvagga IX, 4, 8. The first is there wrongly rendered, and should be translated as it is here; see the frequent passages in which the word occurs (e.g. *Kullavagga* I, 5, 1; I, 6, 1; I, 27, 1; II, 1, &c., where we have rendered it shortly ‘a regular Bhikkhu’).

³ The first ten of the following list recur word for word in the *Ânguttara Nikâya* I, 11, 1-20 (*Adhammâdi-vagga*), and the whole eighteen above in the Mahâvagga X, 5, 4, 5.

and spoken by him (6), or what has not been practised by the Tathâgata as practised by him (7), or what has been practised by the Tathâgata as not practised by him (8), or what has not been ordained by the Tathâgata as ordained by him (9), or what has been ordained by the Tathâgata as not ordained by him (10), or what is no offence as an offence (11), or what is an offence as no offence (12), or what is a slight offence to be a grievous offence (13), or what is a grievous offence to be a slight offence (14), or what is (a rule regarding) an offence to which there is an atonement as without atonement (15), or what is (a rule regarding) an offence to which there is no atonement as admitting of atonement (16), or what is a grave offence as not a grave offence (17), or what is not a grave offence as a grave offence (18). In these Eighteen Points they hinder and mislead (their followers)¹, and perform independently Uposatha, and Pavâraṇā, and (official) acts of the Saṃgha. So much, Upâli, does it require to constitute a schism in the Saṃgha.'

3. 'There is the expression, Lord, "concord in the Saṃgha." What, Lord, does it require to constitute concord in the Saṃgha?'

'They put forth, Upâli, what is not Dhamma as not Dhamma' (and so on through the Eighteen Points down to the end).

²4. 'To what (result of Karma), Lord, does that

¹ Both the exact Pâli form and the interpretation of these terms are uncertain. Buddhaghosa's notes will be found at p 325 of H. O s edition of the text, and most probably we should there read *parisaṃ* in both cases

² On the whole of the following section, compare above, VII. 3, 16, where much of the phraseology recurs.

man give rise who brings about a schism in the *Samgha* when it is in concord ?'

'He gives rise, Upâli, to a fault (the result of which) endures for a Kalpa, and for a Kalpa is he boiled in Niraya.'

"He who breaks up the *Samgha* is (doomed) to remain for a Kalpa in states of suffering and woe¹.

He who delights in party (strife), and adheres not to the Dhamma, is cut off from Arahatsip :

Having broken up the *Samgha* when it was at peace he is boiled for a Kalpa in Niraya."

'To what (result of Karma), Lord, does that man give rise who brings about reconciliation in the *Samgha* when it has been split up ?'

'He gives rise, Upâli, to the highest merit, and for a Kalpa is he happy in heaven.

"Blessed is concord in the *Samgha*, and the support of those who are at peace!

He who delights in peace, adhering to the Dhamma, is not cut off from Arahatsip :

On reconciling the *Samgha*, when it was at strife, he is happy for a Kalpa in heaven."

5. 'Can it be, Lord, that one who breaks up the *Samgha* is irretrievably (doomed) to remain for a Kalpa in states of suffering and woe ?'

'Yes, Upâli, that can be.'

'Can it be, Lord, that one who breaks up the *Samgha* is not doomed to be reborn in states either of suffering or of woe ; that he is not doomed to remain so in such states for a Kalpa ; and that he (his position) is not irretrievable ?'

'Yes, Upâli, that can be.'

¹ On this line see our note above on VII, 4, 7.

‘Who then, Lord, [comes under the first head?]

‘In case, Upâli, a Bhikkhu gives out what is not Dhamma as Dhamma, directing his opinion and his approval and his pleasure and his intention¹ (to what he says and does); and in belief that the doctrine (he propounds) is against the Dhamma, and that the schism resulting therefrom would be against the Dhamma²; and makes publication thereof³, giving out tickets, and saying, “Take this (voting-ticket): approve this (opinion)⁴. This is Dhamma; this is Vinaya, this is the teaching of the Master,”—a man, Upâli, who thus divides the *Samgha*, is irretrievably doomed to remain for a Kalpa in states of suffering and woe.’

[The above paragraph is then repeated in full, reading successively for ‘in belief that the doctrine (he propounds) is against the Dhamma, and the schism resulting therefrom would be against the Dhamma,’ each of the following clauses.—

(b) . . . in belief that the doctrine is against the Dhamma, but that the schism resulting therefrom would be in accordance with the Dhamma . . .

¹ Vinidhâya dīṭṭhīm, vinidhâya khantīm, vinidhâya rukīm, vinidhâya bhâvam. These expressions all recur in the Sutta-vibhanga, Pâkittiya I, 2, 2 and following sections, where the question at issue is whether an erroneous statement is, or is not, a conscious lie. The meaning of the whole is clear, though each of the words is used in a rather uncommon sense. On khantī, compare dīṭṭhe sute khantīm akubbamāno (of the Arahāt) at Sutta Nipāta IV, 13, 3, and the standing use of the verb khamati, at the end of the Kammavâḥās.

² Bheḍa adhamma-dīṭṭhī: literally, ‘in the schism (there will be) doctrine that is against the Dhamma.’

³ Anussāveti, which is here equivalent to the technical ‘publication’ required in the English law of libel and slander.

⁴ See the note above on VII, 4, 1.

(c) . . . in belief that the doctrine is against the Dhamma, but in uncertainty whether the schism resulting therefrom would be against the Dhamma or not . . .

(d) . . . in belief that the doctrine is in accordance with the Dhamma, but that the schism resulting therefrom would be against the Dhamma . . .

(e) . . . in belief that the doctrine is in accordance with the Dhamma, but in uncertainty whether the schism resulting therefrom would be against the Dhamma or not . . .

(f) . . . in uncertainty whether the doctrine is against the Dhamma or not, but in the belief that the schism resulting therefrom would be against the Dhamma . . .

(g) . . . in uncertainty whether the doctrine is against the Dhamma or not, and in the belief that the schism resulting therefrom would be against the Dhamma . . .

(h) . . . in uncertainty whether the doctrine would be against the Dhamma, and in uncertainty whether the schism resulting therefrom would be against the Dhamma or not . . .]

[The whole paragraph is then again repeated, reading successively for 'gives out that which is not Dhamma as Dhamma' each of the Eighteen Points given in full in VII, 5, 2.]

6. 'Who then, Lord, is one who breaks up the *Saṃgha*, and yet is not doomed to be reborn in states either of suffering or of woe; is not doomed to remain in such states for a *Kalpa*; and is not so doomed that his position is irretrievable?'

'In case, Upâli, a *Bhikkhu* gives out what is not Dhamma as Dhamma [and so on successively

through the whole Eighteen Points] without directing his opinion and his approval and his pleasure and his intention thereto, and in the belief that the doctrine he propounds is in accordance with the Dhamma, and that the schism resulting therefrom would be so too¹.

Here ends the Third Portion for Recitation.

Here ends the Seventh Khandhaka, on Divisions
in the *Samgha*.

¹ The sum of the last two sections seems to come to this, that practically such a schism as would have the awful effects set out above in § 4 would be impossible in Buddhism. For not only is a formal putting forward and voting on the false doctrine essential to schism as distinct from mere disagreement, but the offending Bhikkhu must also be quite aware that the doctrine so put forth is wrong or at least doubtful, and also that the schism resulting from his action will be, or will probably be, disastrous to the Dhamma. In other words, the schism must be brought about by deliberately putting forward a doctrine known to be false, or at least doubtful, or with the express intention or hope of thereby injuring the cause of the Dhamma (that is, of the Truth)

THE EIGHTH KHANDHAKA.

REGULATIONS AS TO THE DUTIES OF THE
. . BHIKKHUS TOWARDS ONE ANOTHER.

1.

1. Now at that time the Blessed One was staying at Sâvatthi, in Anâtha Pindika's Ârâma.

Now at that time incoming Bhikkhus entered the Ârâma with their sandals on¹, or with sunshades held up over them², or, with their heads muffled up³, or with their upper robe carried in a bundle on their heads⁴; and they washed their feet in the drinking-water; and they did not salute resident Bhikkhus senior to them, nor ask them where they (the incomers) should sleep.

And a certain incoming Bhikkhu undid the bolt⁵ of an unoccupied room (Vihâra), and opened the door⁶, and so entered by force; and a snake fell

¹ That this was a sign of disrespect is clear from Mahâvagga V, 12, and the 61st and 62nd Sekhiyas.

² See our discussion of the sunshade question in the note on Kullavagga V, 23, 2.

³ Ogunhîtâ. See the 23rd and the 67th Sekhiyas.

⁴ Sîse katvâ. Compare VIII, 6, 3.

⁵ Ghazikâ. This word is discussed at Kullavagga V, 14, 3.

⁶ Such an act has been already guarded against by the rule laid down at the end of Kullavagga V, 9, 5, where the same expression is made use of.

on to his back from the lintel above¹, and he was terrified, and made an outcry².

The Bhikkhus, running up, asked him why he did so. He told them that matter. Then those Bhikkhus who were moderate in their desires were vexed and indignant, and murmured, saying, 'How can incoming Bhikkhus enter the Ârâma' (&c., as before, down to) where they should sleep³.'

They told the matter to the Blessed One (&c., as usual, I, 1, 2, 3, down to) he addressed the Bhikkhus, and said, 'Therefore, O Bhikkhus, do I establish a rule of conduct for incoming Bhikkhus, according to which they ought to behave.

2. 'An incoming Bhikkhu, O Bhikkhus, when he knows he is about to enter an Ârâma, ought to take off his sandals, turn them upside down⁴, beat them (to get the dust) off, take them (up again) in his

¹ Upari-piṭṭhito On piṭṭha (which we should possibly read here), as the lintel of a door, see our note above at Kullavagga V, 14 3. It recurs immediately below, VIII, 1, 3.

² Vissaram akâsī. As Childers, sub voce, expresses doubt as to the meaning of this word, it may be well to note that this phrase occurs above, Kullavagga V, 10, 2 and VI, 3, 4, and also in the Bhikkhunī-vibhanga, Pāṭiṭṭiya LX, and always in the sense here given. The meaning of the allied idiom, vīssaṃ me bha-vissatī might be just doubtful as used in a peculiar connection at Bhikkhunī-vibhanga, Pārāgika I, 1, and Saṃghādisesa III, 3, were it not clear from ibid. Pāṭiṭṭiya LXXXVI, that it means simply 'there will be an outcry against me'

³ The form of this speech bears very clear testimony to the artificial way in which these introductory stories are put together for the speech does not arise out of the story. Similar instances are not infrequent. See VIII, 5, 1.

⁴ Nīkaṃ katvā. So also at VIII, 6, 2. The word is used below and at Mahāvagga I, 25, 11 and 15 of a bedstead and chair, and below, VIII, 4, 4, of a bowl when it is being washed.

hand, put down his sunshade, uncover his head, arrange his upper robe on his back¹, and then carefully and slowly enter the Ârâma.

‘When he enters the Ârâma he ought to notice where the resident Bhikkhus are gone to; and whithersoever they are gone—whether to the service hall, or to the portico (*mandapa*), or to the foot of a tree—thither he ought to go, and laying his bowl on one side, and his robe on one side, he ought to take a suitable seat, and sit down.

‘He ought to ask as to the drinking-water, and the water for washing², which is appropriated to the one use, and which to the other. If he has need of drinking-water, he ought to fetch it and drink. If he has need of water for washing, he ought to fetch it, and wash his feet. In washing his feet he ought to pour the water over them with one hand, and wash them with the other; he ought not to pour the water over them and wash them with one and the same hand.

‘He ought to ask for the cloths with which sandals are cleaned, and clean his sandals. In cleaning his sandals he ought first to wipe them with a dry cloth, and afterwards with a wet cloth: and then he ought to wash the cloths, and lay them on one side³.

¹ See the note below on VIII, 8, 2.

² On these expressions, compare the note above on *Kullavagga* IV, 4, 4 (at the end), and *Kullavagga* VIII, 1, 5 = *Mahāvagga* I, 25, 19.

³ These cloths (*kolakam*) are not specially permitted anywhere in the *Khandhakas*, as cloths for wiping the face and feet are in *Mahāvagga* VIII, 18, and *Kullavagga* VI, 19, respectively. The word is used for ‘duster’ below, VIII, 1, 3, and for ‘tinder’ at *Milinda Pañha*, p. 53.

‘If the resident Bhikkhu be senior, he ought to be saluted; if junior, he ought to be made to salute (the incomer). The incomer ought to ask as to the lodging-place, which has fallen (to his lot)¹, and whether it is occupied or unoccupied. He ought to ask as to lawful and unlawful resorts², and as to what families have been officially declared to be in want³.

⁴ ‘He ought to ask as to the retiring-places, (where they are), and as to the drinking-water, and as to the water for washing, and as to the staves for walking with, and as to the place for the conferences of the *Samgha*, (and as to) the time at which he ought to enter (it) and at which he ought to leave it.

3. ‘If the Vihâra be unoccupied, he ought to knock at the door, then to wait a minute, then to undo the bolt, and open the door, and then, still standing outside, to look within.

‘If that Vihâra is covered with dust⁵, or the beds or chairs are piled one upon another, and the bedding put in a heap on the top of them⁶,—then if

¹ See the rules as to the division of lodging-places according to the number of applicants at *Kullavagga* VI, 21, 2, and especially VI, 11, 3.

² *Goḷaro agoḷaro*. There were some places or families to which the Bhikkhus of a particular residence were not allowed to resort for alms. See the rule as to ‘turning down the bowl’ with respect to a person at *Kullavagga* V, 20.

³ *Sekha-sammatâni kulâni*. See the note on the 3rd *Pâṭi-desaniya*.

⁴ All the following expressions have occurred together at *Kullavagga* IV, 4, 4, where an example is given of the course of proceeding here laid down. And they are repeated below, VIII, 2, 2.

⁵ *Uklâpo*. Compare *Kullavagga* VI, 3, 9, and below, § 5.

⁶ This was the way in which a Bhikkhu, on going away from it.

he can do so he ought to clean up the Vihâra. ¹And when cleaning the Vihâra, he ought to take the floor matting out and put it down on one side, and the supports of the bedsteads², and the bolsters³ and pillows, and the mat which is used as a seat. Putting the bedsteads and chairs down on to the ground, and carefully avoiding scratching (the floor with them) or knocking them up against (the door-posts), he ought to take them outside the door, and put them down on one side. The spittoon and the board to lean up against⁴ ought to be taken out, and put down on one side ⁵.

‘If the Vihâra is covered with cobwebs, they should first be removed with a cloth⁶. The case-ments should be dusted, especially in the corners and joints.

‘If the wall which had been plastered and red-washed, or the floor which had been laid (with earth) and black-washed⁷, has become dirty in the corners⁸, they should be wiped down with a

was to leave his Vihâra. See below, VIII, 3, 2, and on the details of the terms used, see our note below on VIII, 1, 4.

¹ The rest of this section is repeated in full below, VIII, 7, 2.

² *Paṇipâdakâ*. Doubtless the same as forms part of the *âhakkâ-mañña* mentioned in the 18th *Pâkittiya* and above, VI, 2, 5.

³ *Bhisi*. See the note on *Mahâvagga* VIII, 13.

⁴ *Apasena-phalakam*. See the note on *Kullavagga* VI, 20, 2.

⁵ All the expressions in this sentence and the next are the same as those used in a similar connection at *Mahâvagga* I, 25, 15.

⁶ *Ullokâ*. See the note at *Kullavagga* VI, 2, 7, according to which our rendering at *Mahâvagga* I, 25, 15 should be corrected.

⁷ On this mode of preparing walls and floors, see the notes above on *Kullavagga* VI, 20.

⁸ *Kannakitâ*. See our note above on *Kullavagga* V, 11, 3.

duster¹ that has been first wetted and wrung out. If the floor has not been so prepared, it should be sprinkled over with water and swept², lest the Vihâra should be spoilt³ by dust. The sweepings should be gathered together, and cast aside.

The translation of our present passage at Mahāvagga I, 25, 15, must be corrected accordingly.

¹ Kolaka. See the note on this word in last section

² Sammaggaṭi is to sweep (not to scrub), as is apparent from Mahāvagga VI, 34, 1.

³ Ūhaññi. So also at Mahāvagga I, 25, 15. At Mahāvagga I, 49, 4, we should have rendered 'defiled their beds' instead of 'threw their bedding about,' correcting uhananti of the text there into ūhadanti. Ūhan (originally 'to throw up,' 'raise,' &c.) seems, like samūhan, to have acquired the meaning of to destroy, injure, spoil. From this meaning of spoiling, ūhan evidently came to be used for or confounded in the MS. with ūhad, 'to defile (with excrement)' So the phrase 'ūhananti pi ummihanti pi' (at Mahāvagga I, 49, 4) exactly corresponds in meaning to 'omuttenti pi ūhadanti pi' in Dhammapada, p. 283. There are other passages showing the same confusion (1) The gerund, ūhaṅka, which occurs in Gâtaka II p. 71 (idāni kho (ahan) tam ūhaṅka), is explained by the commentator to mean 'vaṅkan te sise katvā' (2) ūhanti, in Gâtaka II, p. 73 ('aggihuttañ ka ūhanti, tena bhinnā kamandalūti'), must mean the same and be = ūhadeti. For the monkey here referred to is said to have been guilty of the following dirty trick—'kandikā bhindati, aggisālāya vaṅkam karoti' (3) mutteti ohaneti at Kariyā Pīṭaka II. 5, 4, represents uḅḅāra-pasāvam katvā at Gâtaka II. 385. In the first of these passages uhaṅka may well be a copyist's blunder, arising from the similarity of the words, for uhagga Dr Morris, to whom we owe the comparison of these passages and the suggested emendation of Mahāvagga I, 49, 4, is rather of opinion that the words were confounded by the writers. For it is not an uncommon thing to find two words, not very remote in form or meaning, confounded together. It is well known that the English word livelihood properly and originally meant 'liveliness,' and has only afterwards replaced the earlier livelode, to which the sense of livelihood properly belongs. And something of this kind

4. 'The floor coverings¹ should be dried in the sun, cleaned, beaten to get the dust out, taken back, and spread out again in the place to which they belonged². The supports of the bed should be dried in the sun, dusted, taken back, and put in the place to which they belonged. The bed (*mañña*) and the chairs (*pīṭha*) should be aired in the sun, cleaned, beaten to get the dust out, turned upside down, taken back, carefully avoiding scratching them against the floor, or knocking them up against the door-posts, and then put in the place to which they belonged³. The bolsters and pillows, and the

must have occurred, he thinks, in Pāli in the use of *ûhan* for *ûhad*. The past participle *ûhata* occurs at *Kullavagga* VIII, 10, 3

¹ *Bhummatthāṇanam*; usually, no doubt, matting of various kinds, but occasionally also skins or rugs of the kinds specially allowed by VI, 14, 2.

² *Yathābhāgam*. The use of this word here constitutes the only variation between our passage and that in the *Mahāvagga* I, 25 = below, VIII, 7, 2, where it is replaced by *yathāttāṇe* or *yathāpaññattam*.

³ This passage throws a welcome light on the meaning of *mañña* and *pīṭha*: for as they were to be beaten to get the dust out, it is clear that they were upholstered. The *mañña*, or bed, must have been a wooden framework, stuffed (probably with cotton), covered at the top with cotton cloth, and made underneath and at the sides of wood. It had no legs fixed to it, but was supported on movable tressels—the *paṭipāḍakā*. When using it, the sleeper covered it with a mat, or a cotton sheet, and had over him a coverlet of some kind; and these articles, which he would also use if he slept on the ground, constituted, together with the bolster and pillows, the *senāsanaṃ* or bedding,—that is, in the more special and limited use of that term (as, for instance, above, § 3, and perhaps below, 7, 1). In its larger sense the same word is used, putting the part for the whole, for the whole sleeping apparatus, and is nearly equivalent to *seyyāyo* (so, for instance, in VI, 11 and 12, and below, VIII, 2, 1; 6, 2; and perhaps VIII, 7, 1; whereas the latter term is used in the same connection at VI, 6,

mats used as seats, should be aired in the sun, cleaned, beaten to get the dust out, taken back, and put in the place to which they belonged. The spittoon, and the board for leaning up against, should be put in the sun, dusted, taken back, and put in the place to which they belonged.

¹5. '(Then the incoming Bhikkhu) should put away his bowl and his robe. In putting away his bowl, he should hold it in one hand while he feels under the bed or the chair with the other, and then put it away; and he should not put it on a part of the floor which has been left bare. In putting away his robe, he should hold it in one hand while he feels along the bamboo or the rope used for hanging robes on with the other, and then hang it up with the border turned away from him, and the fold turned towards him

²'If the winds, bearing dust with them³ blow from the East, West, North, or South, the window spaces⁴ on the side in question should be closed up (with shutters or lattices). If it is cold weather, the lattices should be opened by day, and closed by

and VI, 11, 3). Sayana, in VI, 8, is a generic term including bed, couch, sofa, and divan, but probably with special reference to these three latter things used in the day-time

¹ The following paragraph occurs, word for word, at Mahāvagga I, 25, 11, and below, VIII, 7, 2.

² The following paragraph is the same as Mahāvagga I, 25, 18.

³ Saragâ vâtâ. These are the well-known hot winds (like the sand-bearing simoom that blows from North Africa over Italy), against which modern residents endeavour to protect themselves by the use of 'tats.'

⁴ There were, of course, no windows in our modern sense, but only spaces left in the wall to admit light and air, and covered by lattices of three kinds allowed by VI, 2, 2.

night: if it is hot weather, they should be closed by day, and opened by night.

¹ 'If the cell, or the store-room, or the refectory or the room where the fire is kept, or the privy, is covered with dust, it should be swept out. If there is no drinking-water, or water for washing, they should be provided. If there is no water in the rinsing-pot², water should be poured into it.

'This, O Bhikkhus, is the rule of conduct for incoming Bhikkhus, according to which they ought to behave.'

2.

1. Now at that time resident Bhikkhus, on seeing incoming Bhikkhus, did not prepare seats for them, nor provide water and footstools and towels for them to wash their feet, nor go to meet them and take charge of their bowls and their robes, nor ask them whether they wanted drinking-water³, nor salute such of the incoming Bhikkhus as were their seniors, nor make beds ready for them.

The moderate Bhikkhus murmured, &c., and told the matter to the Blessed One, &c., (down to) he said to the Bhikkhus: 'Therefore, O Bhikkhus,

¹ The following paragraph is the same as Mahāvagga I, 25, 19, and part of it is repeated below, VIII, 10, 3.

² *Ākamana-kumbhi*. This formed part of the sanitary apparatus for use in the privy. See above, Mahāvagga V, 8, 3, and below, Kullavagga VIII, 9 and 10.

³ All the above expressions are used at the opening of Mahāvagga IX.

do I establish a rule of conduct for resident Bhikkhus, according to which they ought to behave. .

2. 'A resident Bhikkhu, on seeing an incoming Bhikkhu, who is senior to him, ought to make ready a seat for him, provide water and a footstool and a towel for him to wash his feet, go to meet him, and take charge of his robe and his bowl, ask him if he wants water to drink, and if he can (bring himself to do so), he ought to wipe his sandals. In wiping the sandals, they should be first wiped with a dry cloth, then with a wet one, and the cloths ought then to be washed, and put aside.

¹ 'An incoming Bhikkhu ought to be saluted. A bed should be laid for him, saying, "This bed is for you." He should be informed whether (the bedroom) is occupied or not, what are lawful and what are unlawful resorts, and what families have been officially declared to be in want. He should be told where the retiring-places are, and the drinking and washing water, and the staves, and the place for the conferences of the *Samgha*, and what is the time when he ought to enter, and ought to leave (it).

3. 'If (the incoming Bhikkhu) be junior to him, then (the resident Bhikkhu), keeping his seat, should tell him where he is to put his bowl and his robe away, and on which mat he is to sit down. The incoming Bhikkhu should be informed where the drinking and washing water are, and the cloths to clean sandals with; he should be allowed to salute the resident Bhikkhu : and he should be told

¹ This paragraph corresponds to the last paragraph of VIII, 1, 2.

where his bed is, saying, "That bed is for you." He should be informed whether (that bedroom) is occupied or not (and so on, as in last paragraph, down to the end).

'This, O Bhikkhus, is the rule of conduct for resident Bhikkhus, according to which they ought to behave.'

3.

1. Now at that time Bhikkhus, about to leave, started without setting the wooden articles and crockery in order, leaving doors and lattices open, and without giving the sleeping-places in charge to any one. The wooden articles and crockery were spoilt, and the sleeping-places were unprotected.

The moderate Bhikkhus murmured, &c. told the Blessed One, &c. (down to) He said to the Bhikkhus: 'Therefore, O Bhikkhus, do I establish a rule of conduct for Bhikkhus about to leave, according to which they ought to behave.

2. 'A Bhikkhu about to leave should, O Bhikkhus, put the wooden articles and earthenware in order, close the doorways and lattices, give the sleeping-places in charge¹ (to some one, and only) then set out. If there be no Bhikkhu remaining, a Sâmañera should be put in charge. If there be no Sâmañera remaining, the attendant who keeps the grounds in order² should be put in charge. If

¹ *Senâsanam âpukkhâ*. Compare the Old Commentary on the 14th and 15th Pâkittiyas. The lengthening of the last vowel in *âpukkhâ* is noteworthy.

² *Ârâṃiko*. In Mahāvagga VI, 15, the king wishing to present a man for this purpose, it is there laid down that the Bhikkhus

there be neither Bhikkhu, nor Sâmanera, nor Ârâmika, the bed frame should be laid on four stones¹, the other bed frames put on the top of it, the chairs should be put one on the top of the other, the bedding piled in a bundle on the top, the wooden articles and the earthenware should be put away in order, and the doorways and lattices should be closed², and then should be set out.

3. 'If the Vihâra leaks, it should be repaired if he can, or he should exert himself to get the Vihâra roofed. If he should thus succeed, it is good. If not, he should put the bed frame on four stones in that part of the Vihâra which does not leak, and then put the other bed frame (&c., as in last paragraph, to the end). If the whole of the Vihâra leaks, he should if he can take all the bedding to the village, or should exert himself to get it taken there. If he should succeed, it is good. If not, he should lay a bed frame on four stones in the open air, put the others on the top of it, put the chairs one on another, pile the bedding on the top, lay the wooden and earthenware utensils in order by them, and cover the whole up with grass or leaves, so that at least the principal articles of furniture might remain (uninjured)³: and (only) then go away.

'This, O Bhikkhus, is the rule of conduct for

may accept him; and at *Kullavagga* VI, 21, 3, a superintendent of such slaves is mentioned as one of the officials of the Order.

¹ This is the usual method still adopted by native servants as a safeguard against white ants, who would eat up into the legs of furniture left standing on the ground.

² This arrangement is referred to above at VIII, 1, 3.

³ *Angâṇi pi seseyyum*. See Buddhaghosa's note as appended to the edition of the text (p. 325).

Bhikkhus about to leave, according to which they should behave themselves.'

4.

1. Now at that time the Bhikkhus did not give thanks in the place where a meal was served. People murmured, &c.; the Bhikkhus heard, &c.; the Blessed One on that occasion, &c.¹ said to the Bhikkhus:

'I allow, O Bhikkhus, the giving of thanks.'

Then the Bhikkhus thought, 'By whom should the thanks be given?'

They told this matter to the Blessed One.

'I allow, O Bhikkhus, the elder Bhikkhu (present) to give thanks in the place where a meal is served.'

Now at that time (the turn to provide) the *Samgha* with a meal had fallen to a certain company²; and the venerable *Sâriputta* was the senior (Bhikkhu in that) *Samgha*. The Bhikkhus, thinking, 'The Blessed One has permitted the senior Bhikkhu to return thanks in the place where a meal is served,' went away, leaving the venerable *Sâriputta* alone. And the venerable *Sâriputta* gave thanks to those people, and then came away alone.

The Blessed One saw the venerable *Sâriputta* coming from the distance; and on seeing him, he said to him: 'Did the meal, then, *Sâriputta*, pass off well³?'

¹ For the passages here implied, see I, 1, 2, 3.

² *Aññatarassa pûgassa*. This sentence has already occurred at V, 5, 2.

³ On this use of *iddho*, compare *ovâdo iddho* in the *Bhikkhunî-vibhaṅga*, *Pâkittiya* LVI.

‘The meal, Lord, passed off well. But the Bhikkhus went away and left me alone.’

Then the Blessed One, in that connection, having delivered a religious discourse, said to them :

‘I allow, O Bhikkhus, four or five of the Bhikkhus, who are senior or next to the seniors, to wait.’

Now at that time a certain elder waited in the dining hall, though he wanted to retire, and through holding himself back, he fainted and fell.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, if necessity should arise, to leave the hall after informing the Bhikkhu sitting immediately next¹ (to the one who wants to go).’

2. Now at that time the *Kḥabbaggiya* Bhikkhus went to the place where a meal was to be served with their under-garments or their robes improperly put on, and not decently attired; and turning aside², they pushed on in front of the senior Bhikkhus; and they encroached on (the space intended for) the senior Bhikkhus³ when taking their seats, and they compelled the junior Bhikkhus to give up their seats to them; and spreading out their upper robes

¹ *Anantarikam bhikkhum*. See the note on this phrase at VI, 10, 1. *Ānantarikam* in the text (with long â) is a misprint.

² *Vokkamma*, which is not, as Childers supposes, equal to *okkamma* with euphonic *v*, but to *vyavakramya* or *vyutkramya*.

³ *Anupakhagga*: which is here used, not in the sense it has at IV, 14, 1, but in the sense in which it is used in the 16th and 43rd *Pāṭi*yas, in both which passages it is explained by the Old Commentary by *anupavisitvā*. This clause and the next occur also at *Mahāvagga* I, 25, 13.

(as mats)¹ they took their seats in the space between the houses².

The moderate Bhikkhus murmured, &c. . . . told the Blessed One, &c. . . . he said to the Bhikkhus :

‘ Therefore, O Bhikkhus, do I establish a rule of conduct for the Bhikkhus at a meal, which they are to observe thereat.

³ 3. ‘ When time has been called in the Ārāma, a Bhikkhu should put on his waistcloth so as to cover himself all round from above the navel to below the knees, tie his belt round his waist, fold⁴ his upper robes and put them on, fasten the block on⁵, wash (his hands), take his alms-bowl, and then slowly and carefully proceed to the village. He is not to turn aside (from the direct route) and push on in front of senior Bhikkhus⁶. He is to go amidst the houses properly clad, with (his limbs) under control, with downcast eye, with (his robes) not tucked up, not laughing, or speaking loudly, not swaying his body or his arms or his head about, not with his arms akimbo, or his robe pulled over his head, and without walking on his heels. And he is to take his

¹ *Samghāṭim* ottharitvā. This use of the *Samghāṭi* is referred to at *Gāṭaka* I, 212, and above, I, 13, 2.

² *Antaraghare*. See *Sekhiyas* 3–26, repeated in the next section. It is perhaps doubtful whether this word may not mean here (as in *Sekhiya* 27 = below, § 6) the inner courtyard of a house which is surrounded by buildings; but we follow the interpretation we have adopted, loc. cit.

³ The following section repeats the *Sekhiyas*, Nos. 3–26, where see further notes. Much of it recurs below in VIII, 5, 2.

⁴ *Sagunam* katvā. Compare *Mahāvagga* I, 25, 9.

⁵ *Ganthikam*. See the note on V, 29, 3. It was to prevent the robe being blown up by the wind. The word occurs again in VIII, 5, 2.

⁶ The following sentence is repeated, word for word, below, § 6.

seat amidst the houses properly clad (&c., all as before, down to) not with his arms akimbo, or his robes pulled over his head, and without lolling, and without encroaching on (the space intended for) the senior Bhikkhus, or ejecting the junior Bhikkhus from the seats, or spreading his upper robe out (as a mat).

4. 'When the water is being given out (before the meal), he is to hold his bowl with both hands, receive the water (in it), lower the bowl carefully down to the ground so as to avoid scratching the floor, and then wash it. If there be (a person there) whose duty it is to take away the water (which has been so used), (the Bhikkhu) should lower (his bowl on to the ground) and pour the water into the waste tub¹ without splashing the person in question, nor the Bhikkhus near, nor (his own) robes. If there be no such person, he should lower his bowl on to the earth and pour the water away, without splashing the Bhikkhus near or (his own) robes.

'When the boiled rice is being given out, he should hold his bowl with both hands, and receive the rice in it. Room should be left for the curry. If there is ghee, or oil, or delicacies², the senior Bhikkhu should say: "Get an equal quantity for all." The alms (given) are to be accepted with mind alert, paying attention to the bowl, with equal curry, and equally heaped up³. And the senior

¹ Paṭiggahe. See the note on V, 10, 3. Avakkâra-pâtî, at Mahāvagga IV, 1, 2 = Kullavagga VIII, 5, 3, seems to have very nearly the same meaning. The whole of this paragraph is repeated below, § 6.

² Uttaribhangam. See the note on VI, 4, 1.

³ On the expressions in this sentence, compare the notes on Sekhiyas 27-32.

Bhikkhu is not to begin to eat until the boiled rice has been served out to all.

¹ 5. 'The alms given are to be eaten with mind alert, paying attention to the bowl, with equal curry, and equally heaped up; without pressing down from the top; without covering up the curry or the condiment with the rice, desiring to make it nicer; and without asking for either rice or curry for the Bhikkhu's own particular use, unless he be sick. Others' bowls are not to be looked at with envious thoughts. The food is not to be rolled up (by the fingers) into balls that are too large, but into round mouthfuls. The door of the mouth is not to be opened till the ball is brought close to it. When eating, the whole hand is not to be put into the mouth. He is not to talk with his mouth full, nor to toss the food into his mouth as he eats, nor to nibble at the balls of food, nor to stuff his cheeks out as he eats, nor to shake (particles of food off) his hands, nor to scatter lumps of rice about, nor to put out his tongue, nor to smack his lips, nor to make a hissing sound as he eats, nor to lick his fingers, or his bowl, or his lips. And the jar containing drinking-water is not to be taken hold of with hands soiled with food.

6. 'The senior Bhikkhu is not to accept water (to rinse out his bowl with) until all Bhikkhus have finished eating. When water is being given out (after the meal . . . &c., as in the first paragraph of § 4, down to the end). The water that has been used for washing the bowl is not to be thrown with the rinsings in it into the inner court².

¹ This paragraph repeats Sekhiyas 31-55, where see our notes.

² This is the 57th Sekhiya.

‘In returning, the junior Bhikkhus are to go back first, and the senior Bhikkhus after them. Each Bhikkhu is to pass amidst the houses properly clad . . . (&c., as above, § 3, down to) without walking on his heels.

‘This, O Bhikkhus, is the rule of conduct that I establish for Bhikkhus at a meal, which they are to observe thereat.’

Here ends the First Portion for Recitation.

5.

1. Now at that time Bhikkhus who were going on their rounds for alms did so with their under garments or their robes improperly put on, and not decently attired, and they entered dwellings without deliberation, and left them without deliberation, and they entered dwellings roughly, and left them roughly, and they stood at too great a distance or too near, and they stood too long or turned back too soon.

And a certain Bhikkhu, on his round for alms, entered a dwelling without noticing where he was going to, and taking (a doorway) for a house-door he passed into an inner chamber. A woman was lying asleep naked on her back in that chamber, and when the Bhikkhu saw her he went out again, perceiving that that was no house-door, but a chamber. Now the husband of that woman, seeing his wife in that position in the chamber, thought: ‘My wife has been defiled by that Bhikkhu.’ And he seized him, and beat him.

But the woman, being woke up by the noise, said to the man, 'Why, Sir, are you beating this Bhikkhu?'

'You have been defiled by this Bhikkhu.'

'Not so, Sir. This Bhikkhu has done nothing' (said she), and had the Bhikkhu set free.

Then the Bhikkhu, on going to the Ârâma, told the matter to the Bhikkhus murmured told the Blessed One he said to the Bhikkhus :

'Therefore, O Bhikkhus, do I establish a rule of conduct for Bhikkhus going their rounds for alms, which they are to observe therein.

2. 'A Bhikkhu, O Bhikkhus, who intends to go his round for alms, should put on his waistcloth (&c., as in chapter 4, § 3, sentences 1 and 3, down to the end).

'When he enters a dwelling, he should take notice (where he goes, saying to himself), "By this way will I go in, and by this way will I come out." He should not go in, nor come out, roughly. He should not stand too far off, nor too near, nor too long; and he should not turn back too easily.

'As he stands still he should notice where (the people in the house) seem willing or not willing to give (him food). If she lays aside her work, or rises from her seat, or wipes a spoon, or wipes or puts ready a dish, he should stand still, perceiving that she seems willing to give.

'When food is being given to him, he should lift up his robe (*Samghâṭi*) with his left hand so as to disclose his bowl¹, take the bowl in both his hands,

¹ The bowl is always carried by the left hand under the robe. On *paṇāmeti*, see the note at V, 9, 5.

and receive the food into it. And he should not look into the face of the woman who is giving the food.

‘He should take notice whether she seems willing or not to give curry. If she wipes a spoon, or wipes or puts aside a dish, he should stand still, perceiving that she seems willing to give.

‘After the food has been given, he should cover up the bowl with his robe, and turn back slowly and carefully. He should pass through the houses (on his way back) properly clad . . . (&c., as in § 3 sentence 3, down to the end).

¹ 3. ‘He who comes back first from the village, from his round for alms, should make seats ready, and place the water and footstools and towels ready there for washing feet, and clean the waste-tub² and put it ready, and put ready water to drink and water for washing.

‘He who comes back last from the village, from his round for alms, may eat if there be any food left (from the meal of the other Bhikkhus), if he desires to do so. If he does not desire to do so, he should throw away the leavings on the (ground at a place) which is free from grass, or pour them away into water in which there are no living things. He should put away the water, footstools, and towels used for washing feet, clean the waste-tub and put it away, put away the drinking-water and the water

¹ The following section is, word for word, parallel to Mahāvagga IV, 1 2-4.

² *Avakkāra-pāṭi*. We have had *paṭiggaha* used just above (VIII, 4, 4) in a very similar sense and connection. The present word occurs also at Mahāvagga IV, 1, 2

for washing, and sweep the room where the meal was eaten.

‘Whosoever sees a pot for drinking-water or for washing-water, or a chamber utensil empty and void, should put it in its proper place. If he is not able to do so single-handed, he should call some one else, and they should put it away with their united effort, and silence should not be broken on that account¹.

‘This, O Bhikkhus, is the rule of conduct which I establish for Bhikkhus going their rounds for alms, which they are to observe therein.’

6.

1. Now at that time a number of Bhikkhus dwelt in the woods; and they provided neither drinking-water, nor water for washing, nor fire, nor drill sticks nor tinder (for starting a fire)²; nor did they know the stations of the constellations, nor the divisions of the (ten) ‘directions’ (of the sky).

Thieves went there and said to the Bhikkhus, ‘Have you, Sirs, got drinking-water?’

¹ *Vākam* bhindati. To break silence by speaking. See Mahāvagga IV, 1, 3, where it makes good sense.

² *Arani-sahitam*, on which Buddhaghosa merely says *arani-sahite satū aggim kātum pi vaṭṭati*. In the *Gātaka Commentary* (I, 212, ed. Fausboll) we have the phrase *arani-sahitam niharitvā aggim karonti*. At p. 34 of the *Assalāyana Sutta* (ed. Pischel) we hear of there being an upper and lower stick to the *arani*; and at p. 53 of the *Milinda Pañha* (ed. Trenckner) we find the same upper and lower sticks, the thong by which to turn the latter, and the piece of rag for tinder mentioned as the constituent parts of this ancient means of producing fire. The expression in the text is probably a collective term for the whole of these.

‘No, friends, we have not.’

‘Have you, Sirs, got water for washing?’

‘No, friends, we have not.’

‘Have you, Sirs, got fire?’

‘No, friends, we have not.’

‘Have you, Sirs, got sticks and tinder for producing fire?’

‘No, friends, we have not.’

‘With what (constellation is the moon now in) conjunction?’

‘That, friends, we do not know.’

‘Which direction is this?’

‘That, friends, we do not know.’

[On hearing these answers]¹, the thieves said ‘These are thieves. These men are no Bhikkhus.’ And they beat them, and went away.

The Bhikkhus told this matter to the Bhikkhus. The Bhikkhus told it to the Blessed One. Then the Blessed One, on that occasion and in that connection, after delivering a religious discourse, said to the Bhikkhus :

‘Therefore, O Bhikkhus, do I establish a rule of conduct for Bhikkhus dwelling in the woods, according to which they are to behave themselves therein.

2. ‘A Bhikkhu, O Bhikkhus, who is dwelling in the woods, should rise betimes, place his bowl in the bag², hang it over his shoulder, arrange his upper robe over his back (over both shoulders)³, get on

¹ They are all repeated in the text

² Thavikâ. This is possibly one of the bags referred to in the permission granted by Mahāvagga VIII, 20, but it was only to be used when the bowl had to be carried a long distance, and not when passing through a village (See the beginning of the next section)

³ Kīvaram khandhe katvâ. Either in contradistinction to

his sandals, put the utensils of wood and earthenware in order, close the doorway and lattice, and then leave his lodging-place.

‘When he perceives that he is about to enter a village, he should take off his sandals, turn them upside down¹, beat them to get the dust out, put them into a bag, hang it over his shoulder, put on his waistcloth [and so on as laid down for a Bhikkhu entering the village for alms above, VIII, 5, 2, paragraph 1, to the end].

3. ‘On leaving a village he should put the bowl into its bag, hang it over his shoulder, roll his robes up, put them on his head², get on his sandals, and then go.

‘A Bhikkhu living in the woods, O Bhikkhus, should keep drinking-water, and water for washing, and fire, and drill sticks and tinder, and walking staves ready. He should learn the stations (of the moon) in the constellations, either in the whole or in part, and he should know the directions of the sky.

‘This, O Bhikkhus, is the rule of conduct that I lay down for Bhikkhus dwelling in the woods, according to which they should behave themselves therein.’

7.

1. Now at that time a number of Bhikkhus carried on robe-making in the open air. The *Khābbaggiya* Bhikkhus beat their bedding to get

ekamsam kīvaram katvā (on which question there is a great division among modern Buddhists. Compare Rh. D.’s note on the Mahā-parinibbāna Sutta VI, 47), or possibly ‘put it in a roll on his back.’

¹ On this expression, see above, VIII, 1, 2.

² See Mahāvagga VIII, 13, 1.

the dust out in the open space¹ to windward of them, and covered the Bhikkhus (who were at work) with dust.

The moderate Bhikkhus murmured, &c. . . . told the Blessed One, &c. . . . and he said to the Bhikkhus:

‘Therefore, O Bhikkhus, do I establish a rule of conduct for the Bhikkhus in respect of lodging-places, according to which they are to behave themselves in respect thereof

2. ‘In whatever Vihâra he is staying, if that Vihâra is dirty, he should, if he can, make it clean. When cleaning the Vihâra, he should first take out his bowl and his robe and the mat used for sitting upon, and the bolster and pillows, and put them down on one side. Taking the bed-frame down (from its stand), he should carry it out [and so on as in VIII, 1, 2, down to the end]².

‘He should not beat the bedding to get the dust out close to the Bhikkhus, or to the Vihâra, or to the drinking-water, or to the water for washing, or in the open space (in front of the Vihâra) to windward of it or the Bhikkhus, but to leeward.

¹ Angana. This is not ‘courtyard,’ as Childers renders it, but a part of the Ârâma, immediately in front of the hut or Vihâra, which is kept as an open space, and daily swept. The Sinhalese name for it is *mîdula*; there those who sleep in the hut spend the greater part of the day, and not even grass is allowed to grow upon it. The term is a very common one, and its meaning is not doubtful. Compare the *Gâtaka* book, I, 124, 151, 421; II, 249, 250, 345. *Ekaṅganam bhavati*, at *ibid.* I, 53, 12, is to become one open space, as *ekaṅganam karoti* at II, 357, is to clear a forest, and turn it into an open space.

² The order is slightly different, but all the details are the same. The only addition is that in speaking of taking out the floor coverings, he is directed to notice where they lay.

3. 'The floor coverings should be dried in the sun [and so on as in VIII, 1, 4, and 5, to the end, reading "in the place where it stood (or lay)" for "in the place to which it belongs"].

4. 'If he is dwelling in the same Vihâra with an older (Bhikkhu), no recitation should be given, nor examination held, nor exhortation made, nor Dhamma spoken¹ (to a pupil), without leave being asked of the senior. Nor should a lamp be lighted or extinguished, nor the lattices opened or closed, without his leave.

'If he is walking up and down on the same *Kaṅkama* with an older (Bhikkhu), then he should turn back at the spot where his senior turns back, and he should not touch his senior even with the corner of his robe.

'This, O Bhikkhus, is the rule of conduct that I lay down for the Bhikkhus in respect of lodging-places, according to which they are to behave themselves therein.'

8.

1. Now at that time the *Kḥabbaggiya* Bhikkhus, on being hindered by the senior Bhikkhus in (their use of) the hot bath-room, out of spite piled up a quantity of sticks (in the fireplace), set fire to them, closed up the doorway, and sat down in the doorway. The Bhikkhus, scorched by the heat, and not being allowed a way out, fell down in a faint.

The sober Bhikkhus murmured, &c. . . . told the Blessed One, &c. . . . He said to the Bhik-

¹ All the preceding expressions have occurred at Mahāvagga I, 26, 1; see also 32, 1, and 38, 6.

khus, 'No one, O Bhikkhus, is to [do so]. Whosoever does, shall be guilty of a dukkaṭa.

2. 'Therefore, O Bhikkhus, do I establish a rule of conduct for the Bhikkhus, in respect of the hot bath-room¹, according to which they ought to behave themselves therein.

'Whosoever first enters the bath-room, if ashes have accumulated (in the fireplace) should throw the ashes out. If the hot bath-room, or its prepared flooring, or the cell, or the ante-chamber of the bath, or the cooling-room, or the hall are dirty, they should be swept. The chunam should be pounded, the clay moistened with water, and water poured into the water-jar.

'When entering the hot bath-room, the face should be smeared over with clay, and the person well covered up in front and behind before entering. A seat is not to be taken so as to hustle the senior Bhikkhus, and junior Bhikkhus are not to be ousted from their seats. If possible, shampooing is to be performed for the senior Bhikkhus in the hot bath-room.

'When leaving the hot bath-room, the chair (that has been used to sit on before the fire) should be carried off, and the person well covered up before and behind before leaving. If possible, shampooing is to be performed for the senior Bhikkhus in the water also.

'A bath is not to be taken in front of the senior Bhikkhus, nor above them. One who has bathed

¹ *Gantāghara*, not simply bath-room, but room in which hot or steam baths were taken. Most of the following expressions occur in *Mahāvagga* I, 25, 12, or above at V, 14, 3.

and is getting up out (of the water) is to make way for one who is getting down into the water.

‘Whoso comes last out of the hot bath-room is to wash it, if it be dirty; to wash the vessel in which the clay is kept, to put the chairs used in the hot bath-room in order, to extinguish the fire, to close up the doorway, and then come out.

‘This, O Bhikkhus, is the rule of conduct which I lay down for the Bhikkhus, in respect of the hot bath-room, according to which they are to behave themselves therein.’

9 and 10.

[These chapters deal with the manner of using the privies, and other sanitary arrangements described in V, 35, where see our note.]

11, 12, 13, and 14.

[These chapters simply repeat, word for word, Mahāvagga I, 25, 14-24; I, 26, 1-11; I, 32, 3; and I, 33 respectively.]

Here ends the Eighth Khandhaka, containing the Rules for Conduct.

NINTH KHANDHAKA.

ON EXCLUSION FROM THE PÂTIMOKKHA CEREMONY.

1.

1. Now at that time the Blessed One was staying at Sâvatthi, in the Eastern Ârâma, the mansion of the mother of Migâra. And at that time, it being Uposatha Day, the Blessed One was seated in the midst of the Bhikkhu-saṃgha. And the venerable Ânanda, when the night was far spent, when the first watch was passing away, arose from his seat, arranged his robe over one shoulder, and stretching out his joined hands towards the Blessed One, said to the Blessed One ·

‘The night, Lord, is far spent. The first watch is passing away. For a long time has the Bhikkhu-saṃgha been seated here. Let my lord the Blessed One recite to the Bhikkhus the Pâtimokkha.’

When he had thus spoken, the Blessed One remained silent. And a second time, when the second watch was passing away [he made the same request with the same result] And a third time, when the third watch had begun, and the dawn was breaking¹ [he made the same request].

‘The assembly, Ânanda, is not pure².’

¹ Nandimukhiyâ rattiyâ ti aruṇadhata-kâle pîti-mukhâ vîya rattî khâyati ten’ âha nandimukhiyâ ti (B.). See also our note on this at Mahāvagga VIII, 13, 1.

² That is, there is some one present who is disqualified by some

2. Then the venerable Mahâ Moggallâna thought, 'What individual can the Blessed One be referring to in that he says, "The assembly, Ânanda, is not pure."' And the venerable Mahâ Moggallâna considered the whole Bhikkhu-saṃgha, penetrating their minds with his. Then the venerable Mahâ Moggallâna perceived who was that individual,—evil in conduct, wicked in character, of impure and doubtful¹ behaviour, not a Samana though he had taken the vows of one, not a religious student though he had taken the vows of one, foul within, full of cravings, a worthless creature,—who had taken his seat amongst the Bhikkhu-saṃgha. On perceiving which it was, he went up to that individual, and said to him, 'Arise, Sir! The Blessed One has found you out. There can be no communion² between you and the Bhikkhus!'

When he had thus spoken, that man kept silence. And a second and a third time the venerable Mahâ Moggallâna addressed to him [the same words, and with the same result]. Then the venerable Mahâ Moggallâna took that man by the arm and made him go out beyond the porch³, and bolted the door,

fault from taking part in the proceedings, which would therefore be invalid.

¹ *Samkassara*. See the passages quoted by Dr. Morris in the introduction to his edition of the Anguttara (pp. viii, ix), though we cannot accept his conclusions. We may add that the Tibetan rendering of Dhammapada 312, given in Rockhill's 'Udâna-varga,' p. 49, from which we might expect some help, throws no light on the exact meaning of the word, the translator contenting himself with an ambiguous phrase.

² *Samvâso*. See Mahāvagga I, 79, 2, and Kullavagga.

³ On these expressions, see the notes above, V, 14, 3, in accordance with which we should read here, in the text *sûkhi*, for *suhi*.

and went up to the place where the Blessed One was, and said to him, 'Lord, I have made that man go out. The assembly is now undefiled. May my lord the Blessed One recite the Pâtimokkha to the Bhikkhus.'

'How astonishing and curious a thing it is, Moggallâna, that that foolish fellow should have waited up to the very point when he had to be taken by the arm.'

2. And the Blessed One said to the Bhikkhus. 'There are, O Bhikkhus, in the great ocean, then eight astonishing and curious qualities, by the constant perception of which the mighty creatures take delight in the great ocean. And what are the eight?

'The great ocean, O Bhikkhus, gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitously abrupt¹. This is the first [of such qualities]².

'Again, O Bhikkhus, the great ocean remains of the same nature³, and passes not beyond the shore. This is the second [of such qualities].

'Again, O Bhikkhus, the great ocean will not brook association with a dead corpse. Whatsoever dead corpse there be in the sea, that will it—and quickly—draw to the shore, and cast it out on the dry ground⁴. This is the third [of such qualities].

'Again, O Bhikkhus, all the great rivers—that is to say, the Gangâ, the Yamunâ, the Akiravatî, the

¹ Na âyataken' eva See *Kullavagga* V. 3, 1, and V 17 2

² Paragraph 1 is here, and in the succeeding paragraphs, repeated in full.

³ *Thîta*-dhammo, 'has characteristics which are stable'

⁴ For *ussâreti* read *ussâdeti*. See our note on VI, 11, 3.

Sarabhû, and the Mahî—they, when they have fallen into the great ocean, renounce their names and lineage, and are reckoned thenceforth as the great ocean. This is the fourth [of such qualities].

‘Again, O Bhikkhus, though all the streams in the world flow on till they reach the great ocean, and all the waters of the sky fall into it, yet does it not thereby seem to be the more empty or more full. This is the fifth [of such qualities].

‘Again, O Bhikkhus, the great ocean has only one taste, the taste of salt. This is the sixth [of such qualities].

‘Again, O Bhikkhus, the great ocean is full of gems, of gems of various kinds; among which are these gems—that is to say, the pearl, the diamond, the catseye, the chank, rock, coral, silver, gold, the ruby, and the cornelian¹. This is the seventh [of such qualities].

‘Again, O Bhikkhus, the great ocean is the dwelling-place of mighty beings, among which are these—that is to say, the Timi, the Timiṅgala, the Timitiṅgala, the Asuras, the Nâgas, and the Gandhabbas. There are in the great ocean creatures so constituted that they stretch from one to five hundred leagues². This is the eighth [of such qualities].

4. ‘And just in the same way, O Bhikkhus, there are in this doctrine and discipline eight marvellous and wonderful qualities, by the constant perception

¹ On these gems, compare Rh. D.’s note on the Mahâ-sudassana Sutta I, 4, in ‘Buddhist Suttas from the Pâli,’ pp. 249, 250.

² On this belief, compare above, VII, 2, 2, of land creatures, where the same term, attabhâva, is used.

of which the Bhikkhus take delight in this doctrine and discipline. What are the eight ?

‘Just, O Bhikkhus, as the great ocean gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitately abrupt—just so, O Bhikkhus, in this doctrine and discipline is the training a gradual one, work following on work, and step succeeding step; and there is no sudden attainment to the insight (of Arahats¹)¹. This is the first [of such qualities].

‘Just, O Bhikkhus, as the great ocean remains of the same nature, and passes not beyond the shore—just so, O Bhikkhus, is the body of precepts which I have established for those who are hearers of my word, and which they, their lives long, do not pass beyond. This is the second [of such qualities].

‘Just, O Bhikkhus, as the great ocean will not brook association with a dead corpse; but whatsoever dead corpse there be in the sea that will it—and quickly—draw to the shore, and cast it out upon the dry land—just so, O Bhikkhus, if there be any individual evil in conduct, wicked in character, of impure and doubtful behaviour, not a *Samāna* though he have taken the vows of one, not a religious student though he have taken the vows of one, foul within, full of cravings, a worthless creature; with him will the *Samgha* brook no association, but quickly, on its meeting together, will it cast him out. And what though that man should himself be seated in the midst of the Bhikkhusamgha, verily, both is he afar off from the *Samgha*,

¹ *Aññā-pāṭivedho* On the use of *aññā*, standing alone, in this sense, see the note above on *Mahāvagga* V, 1, 19.

and the *Samgha* from him. This is the third [of such qualities].

‘Just, O Bhikkhus, as the great rivers—that is to say, the Gaṅgā, the Yamunā, the *Aliravatī*, the Sarabhū, and the Mahī—when they have fallen into the great ocean, renounce their name and lineage and are thenceforth reckoned as the great ocean—just so, O Bhikkhus, do these four castes—the Khattiyas, the Brahmans, the Vessas, and the Suddas—when they have gone forth from the world under the doctrine and discipline proclaimed by the Tathāgata, renounce their names and lineage, and enter into the number of the Sakyaputtiya Samanas. This is the fourth [of such qualities].

‘Just, O Bhikkhus, as though all the streams in the world flow on till they reach the great ocean, and all the waters of the sky fall into it, yet does it not seem thereby to be either more empty or more full—just so, O Bhikkhus, though many Bhikkhus pass entirely away in that kind of passing away which leaves not a trace behind, yet does not [the *Samgha*] thereby seem to be either more empty or more full. This is the fifth [of such qualities].

‘Just, O Bhikkhus, as the great ocean has only one taste, the taste of salt—just so, O Bhikkhus, has this doctrine and discipline only one flavour, the flavour of emancipation. This is the sixth [of such qualities].

‘Just, O Bhikkhus, as the great ocean is full of gems, of gems of various kinds—that is to say, the pearl, the diamond, the catseye, the chank, rock, coral, silver, gold, the ruby, and the cornelian—just so, O Bhikkhus, is this doctrine and discipline full of gems, of gems of various kinds, among which are

these gems,—that is to say, the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Iddhi, the five Moral Powers, the five Moral Senses, the seven kinds of Wisdom, and the noble eightfold Path. This is the seventh [of such qualities].

‘Just, O Bhikkhus, as the great ocean is the dwelling-place of mighty beings, among which are the Timi, the Timiṅgala, the Timitimiṅgala, the Asuras, the Nāgas, and the Gandhabbas; just as there are in the great ocean creatures so constituted that they stretch from one to five hundred leagues—just so, O Bhikkhus, is this doctrine and discipline the resort of mighty beings, among whom are he who has entered the First Path (the converted man, the Sotâpanno) and he who has realised the fruit thereof, he who has entered the Second Path (the Sakadâgâmin) and he who has realised the fruit thereof, he who has entered the Third Path (the Aññâgâmin) and he who has realised the fruit thereof, the Arahats, and he who has realised the fruit of Arahatship. This is the eighth [of such qualities].

‘These, O Bhikkhus, are the eight marvellous and wonderful qualities in this doctrine and discipline by the constant perception of which the Bhikkhus take delight therein.’

And the Blessed One, on perceiving that matter, gave forth at that time this ecstatic utterance:

‘The rain falls heavily on that which is covered, not upon that which is revealed.

‘Reveal, therefore, what thou hast concealed, and the rain shall touch thee not¹.’

¹ This enigmatical saying amounts apparently to this. ‘As a usual thing, no doubt, the rain falls not on that which is covered

2.

1. Now the Blessed One addressed the Bhikkhus, and said : ‘ Now henceforth I, O Bhikkhus, will not hold Uposatha, nor recite the Pâtimokkha ; let you yourselves, O Bhikkhus, henceforth hold Uposatha and recite the Pâtimokkha. It is, O Bhikkhus, an impossible thing and an inexpedient that the Tathâgata should hold Uposatha and recite the Pâtimokkha before an assembly which is not pure. And the Pâtimokkha, O Bhikkhus, is not to be listened to by one who has committed an offence. Whosoever shall so listen to it, shall be guilty of a dukkaṭa. I allow you, O Bhikkhus, for whomsoever shall listen to the Pâtimokkha at a time when he is guilty, to interdict for him the Pâtimokkha¹.

‘ And thus, O Bhikkhus, is it to be interdicted. On the day of Uposatha, on the fourteenth or fifteenth day of the month, and at a time when that individual is present, thus shall it be proposed in the midst of the *Samgha* :

“ Let the venerable *Samgha* hear me. Such and such an individual is guilty of an offence. For him

with a roof; but in morals it is precisely where there is already a fault concealed, unconfessed, that new faults rain in upon him who adds deceit to his fault.’ Buddhaghosa says, *Khannam* ativasatîti âpattim âpaggitvâ patikkhâdento aññam navam âpattim âpaggatîti idam etam sandhâya vuttam. Vivaṭam nâtivassatîti âpattim âpaggitvâ vivaranto aññam n’ âpaggatîti idam etam sandhâya vuttam.

¹ Pâtimokkham *thapetum* : exactly analogous to pavâranam *thapetum* at Mahâvagga IV, 16, 2. H. O. has already pointed out (in his ‘ Buddha,’ p. 381, note 2) that we have evidently here a later innovation. The whole frame of the Pâtimokkha shows that it was at first intended that a guilty Bhikkhu should confess his offence during the recitation, if he had not done so before.

do I interdict the Pâtimokkha to the effect that it shall not be recited when he is present. The Pâtimokkha is accordingly interdicted.”’

3.

1. Now at that time the *K/abbaggiya* Bhikkhus thinking, ‘No one knows that we are guilty,’ listened to the Pâtimokkha. The Thera Bhikkhus, who understood the thoughts of other men, told the Bhikkhus, saying, ‘Such and such a one, Sirs, and such and such a one, *K/abbaggiya* Bhikkhus, thinking, “No one knows that we are guilty,” are listening to the Pâtimokkha.’

When the *K/abbaggiya* Bhikkhus heard that, they, thinking ‘the good Bhikkhus will (otherwise) first interdict the Pâtimokkha to us,’ interdicted the Pâtimokkha to the Bhikkhus who were pure and innocent before (they had time to do so to them), and this without ground and without cause.

Those Bhikkhus who were moderate murmured, &c., . . . (as usual, down to) told the matter to the Blessed One.

‘Is it true, O Bhikkhus, that the *K/abbaggiya* Bhikkhus have [acted thus]?’

‘It is true, Lord!’

Then he rebuked them, and when he had delivered a religious discourse, he said ‘The Pâtimokkha is not, O Bhikkhus, to be interdicted to pure and innocent Bhikkhus without ground and without cause. Whosoever does so, shall be guilty of a *dukkata*.

2. ‘There is one kind of inhibition of the Pâtimokkha, O Bhikkhus, which is illegal, and one

which is legal. There are two . . . , three . . . , four (&c., up to) ten kinds of inhibition of the Pâtimokkha which are illegal, and one, two (&c., up to) ten which are legal.

3. 'Which is the one kind of inhibition of the Pâtimokkha which is illegal? When one inhibits the Pâtimokkha for a breach of morality without ground. This is the one kind, &c.

'And which is the one kind of inhibition of the Pâtimokkha which is legal? When one inhibits the Pâtimokkha for a breach of morality with good ground. This is the one kind, &c.

'And which are the two kinds of inhibition of the Pâtimokkha which are illegal? When one inhibits the Pâtimokkha for a breach of morality, or for an offence against conduct, and each of them without ground. These are the two kinds, &c.

'And which are the two kinds of inhibition of the Pâtimokkha which are legal? When one inhibits the Pâtimokkha for a breach of morality, and for an offence against conduct, and each of them with good ground. These are the two kinds, &c.

'And which are the three kinds, &c.? [as the last two, adding "offence against doctrine."]

'And which are the four kinds, &c.? [as the last, adding "offence against the right mode of livelihood."]

'And which are the five kinds of inhibition of the Pâtimokkha which are illegal? When one inhibits the Pâtimokkha for a Pârâgika, or for a Samghâdisesa, or for a Pâkittiya, or for a Pâridesanîya, or for a Dukkata, and each of them without ground. These are the five kinds, &c.

'And which are the five kinds of inhibition of the

Pâtimokkha which are legal? [Same as the last, "with good ground."]

'And which are the six kinds of inhibition of the Pâtimokkha which are illegal? When one inhibits the Pâtimokkha for an offence against morality conduct doctrine¹ without ground, the offence being one of omission—when one inhibits the Pâtimokkha for an offence against morality conduct doctrine without ground, the offence being one of commission². These are the six, &c.

'And which are the six kinds of inhibition of the Pâtimokkha which are legal? [Same as the last, "with good ground."]

'And which are the seven kinds of inhibition of the Pâtimokkha which are illegal? When one inhibits the Pâtimokkha for a Pârâgika, or for a Samghâdisesa, or for a Thullakkaya, or for a Pâkittiya, or for a Pâridesaniya, or for a Dukkata, or for a Dubbhâsita, and each of them without ground. These are the seven kinds, &c.

'And which are the seven kinds of inhibition of the Pâtimokkha which are legal? [Same as the last, "with good ground."]

'And which are the eight kinds of inhibition of the Pâtimokkha which are illegal? [The same as the six, adding "offence against the right means of livelihood."]

¹ The paragraph is repeated in the section full for each of these cases.

² Kata akatâ katâkatâ we have rendered here and below as offence of omission—of commission—of both, as seems imperatively demanded by the context. Buddhaghosa, however, says, Akatâyâ ti tena puggalena sâ vipatî katâ vâ hotu akatâ vâ pâtimokkha-*ā*apanakassa saññâ amûlka-vasena amûlikâ hoti. Katâkatâyâ ti katañ ka akatañ ka ubhayam gahetvâ vuttam.

‘And which are the nine kinds of inhibition of the Pâtimokkha which are illegal . . . legal? [The same as the six, adding for each kind of offence, “the offence being one both of omission and of commission.”]

‘And which are the ten kinds of inhibition of the Pâtimokkha which are illegal? When (a Bhikkhu) who has been guilty of a Pârâgika is not seated in that assembly¹,—when no discussion is still going on (in the assembly) as to a Pârâgika offence (supposed to have been committed by a Bhikkhu then present),—when (a Bhikkhu) who has abandoned the precepts² is not seated in that assembly,—when no discussion is still going on (in the assembly) in respect of (a Bhikkhu then present having been charged with) abandoning the precepts,—when (the person charged) submits himself to the legally prescribed concord (of the assembly)³,—when (the person charged) does not withdraw his acceptance of the legally prescribed concord (of the assembly)⁴,—when no discussion is still going on (in the assembly) in respect of the withdrawal of (any member’s) acceptance of the legally (prescribed) concord (of the assembly),—when (the Bhikkhu charged) has not been suspected of an offence against morality, nor seen (to have committed one), nor heard (to have committed one)— . . . of an offence against conduct — . . . of an

¹ This and the following phrase are further enlarged upon in § 4 and the following sections.

² See our note on Mahâvagga II, 22, 3.

³ See Mahâvagga X, 5, 13, &c.

⁴ *Paṭikkhâdīyati*. Buddhaghosa says here, *paṭikkhâdīyati ti puna kâtabbam kamman paṭikkhâdīyati*. Tena ukkoṭṭanake pāṭittiyam āpaggati.

offence against doctrine. . . . These are the ten kinds, &c.

‘And which are the ten kinds of inhibition of the Pâtimokkha which are legal? [The same as the last, positive instead of negative.]

4. ‘And how (can it be legally said that) a Bhikkhu who has been guilty of a Pârâgika offence is seated in the assembly?

‘In case, O Bhikkhus, a Bhikkhu sees that (another) Bhikkhu is incurring a Pârâgika offence by those means, marks, and signs by which the incurring of a Pârâgika offence is brought about. Or in case a Bhikkhu does not himself see that (another) Bhikkhu is incurring a Pârâgika offence, but another Bhikkhu inform the (first-mentioned) Bhikkhu, saying, “Such and such a Bhikkhu, Sir, has been guilty of a Pârâgika offence.” Or in case a Bhikkhu does not himself see that another Bhikkhu is incurring a Pârâgika offence, but that one himself inform the (first-mentioned) Bhikkhu, saying, “I, Sir, have been guilty of a Pârâgika offence.”

‘(In either of these cases), O Bhikkhus, if he seem to do so, the Bhikkhu may, on the ground of what he has seen and heard and suspected, bring forward the following resolution on an Uposatha day, on the fourteenth or fifteenth day of the month, at a time when that individual is present in the midst of the *Samgha*: “Let the venerable *Samgha* hear me. Such and such an individual has been guilty of a Pârâgika offence. I interdict for him the Pâtimokkha, to the effect that the Pâtimokkha ought not to be recited at a time when he is present.” That is a legal inhibition of the Pâtimokkha.

‘If, when the Pâtimokkha has been inhibited for

that Bhikkhu, the assembly should rise on account of any one or other of the Ten Dangers¹—danger arising from the king, or from thieves, or from fire, or from water, or from human beings, or from non-human beings, or from beasts of prey, or from creeping things, or danger of life, or danger against chastity—the Bhikkhu may, if he desire to do so, bring forward the following resolution, either in that circle of residence or in another circle of residence, at a time when that individual is present in the midst of the assembly: “Let the venerable *Samgha* hear me. A discussion had commenced with regard to a *Pârâgika* offence of such and such a person, but that matter was not decided. If the time seems meet to the *Samgha*, let the *Samgha* decide that matter.” If he thus succeed, it is well. If not, then on an *Uposatha* day, on the fourteenth or fifteenth day of the month, at a time when that individual is present in the midst of the *Samgha*, let him bring forward the following resolution: “Let the venerable *Samgha* hear me. A discussion had commenced with regard to a *Pârâgika* offence of such and such a person, but that matter was not decided. I interdict the *Pâtimokkha* for him to the effect that the *Pâtimokkha* ought not to be recited at a time when he is present.” That is a legal inhibition of the *Pâtimokkha*.

5. ‘And how (can it be legally said that a Bhikkhu) who has abandoned the precepts is seated in the assembly?’

[The same as last, reading ‘abandoned the precepts,’ &c., for ‘*Pârâgika* offence,’ &c.]

6. ‘And how (can it be legally said that the person

¹ See the rule laid down in *Mahāvāgga* II, 15, 4.

charged) does not submit himself to the legally (prescribed) concord (of the assembly)?'

[Same as last, reading 'not submit himself to the legally (prescribed) concord of the assembly,' &c., instead of 'abandon the precepts,' &c.]

7. 'And how (can it be legally said that the person charged) withdraws his acceptance of the legally (established) concord (of the assembly)?'

[Same as last, reading 'withdraws his acceptance,' &c., for 'does not submit,' &c.]

8. 'And how can it be legally said that the person charged has been seen or heard or suspected of having committed an offence against morality . . . an offence against conduct . . . an offence against doctrine?'

[Same as § 4, reading 'offence against morality' &c, for 'Pârâgika offence.']

These are the ten kinds of the inhibition of Pâtimokkha which are legal.

Here ends the First Portion for Recitation.

4.

1. Now the venerable Upâli¹ went up to the Blessed One, and bowed down before him, and took his seat on one side. And when he was so seated, the venerable Upâli said to the Blessed One :

'When a Bhikkhu, Lord, intends to take upon himself the conduct (of any matter that has to be

¹ No doubt in his rôle of a chief of the Vinaya-dharas as in Mahâvagga IX, 6 &c.

decided)¹, under what conditions should he take the conduct thereof upon himself²?’

‘A Bhikkhu, Upâli, who intends to take upon himself the conduct of any matter, should take such conduct upon himself under five conditions.

‘(In the first place.) A Bhikkhu, Upâli, who intends to take the conduct of any matter upon himself, should thus consider: “The conduct of this matter which I intend to take upon myself, is it now the right time for the taking charge of the conduct thereof, or is it not?” If that Bhikkhu, Upâli, so considering, come to the conclusion that it is not the right time, he should not, Upâli, take charge of it.

‘(Secondly.) If that Bhikkhu, Upâli, so considering, come to the conclusion that it is the right time, he should, Upâli, further consider thus: “The conduct of this matter which I intend to take upon myself, is it just, or is it not?” If that Bhikkhu, Upâli, so considering, come to the conclusion that it would not be just, he should not take charge of it.

‘(Thirdly.) If that Bhikkhu, Upâli, so considering, come to the conclusion that it would be just, he should, Upâli, further consider thus: “The conduct of this matter which I intend to take upon myself, would it tend to advantage, or would it not?” If that Bhikkhu, Upâli, so considering, come to the conclusion that it would not tend to advantage, he should not, Upâli, take charge of it.

‘(Fourthly.) If that Bhikkhu, Upâli, so considering, come to the conclusion that it would tend to

¹ As, for instance, in the last chapter (§§ 4 and following) the Bhikkhu who lays the matter before the *Samgha*.

² *Attâdânam âdīyati*, in our explanation of which we follow Buddhaghosa.

profit, he should, Upâli, further consider thus. "While I am taking the conduct of this matter upon myself, shall I find that the Bhikkhus who are my intimates and associates are on my side in accordance with the Dhamma and the Vinaya, or shall I not?" If that Bhikkhu, Upâli, so considering, come to the conclusion that he will not, he should not, Upâli, take charge of it.

'(Fifthly.) If that Bhikkhu, Upâli, so considering, come to the conclusion that he will find them so, he should further, Upâli, consider thus: "Whilst I am taking the conduct of this matter upon myself, will the *Samgha*, as a result thereof, fall into strife, quarrel, contention, or dispute, or will there arise a split in the *Samgha*, disunion in the *Samgha*, diversity of position in the *Samgha*, diversity of action in the *Samgha*?" If that Bhikkhu, Upâli, so considering, come to the conclusion that that will happen, he should not take charge of it. But if that Bhikkhu, Upâli, thus considering, should come to the conclusion that that will not happen, he should take charge of it. The taking charge of a matter, Upâli, subject to these five conditions, will not give cause to subsequent remorse.'

5.

1. 'When, Lord, a Bhikkhu who takes upon himself to warn another, is about to do so, of how many qualities should he consider whether they are within himself before he does so?'

(a) 'A Bhikkhu who warns another should, Upâli

¹ This list has occurred above, Mahāvagga X, 1, 6, X, 5, 13. Kullavagga VII, 5, 1.

when he is about to do so, consider thus : “ Am I pure in the conduct of my body ; pure therein without a flaw, without a fleck ? Is this quality found in me, or is it not ? ” If, Upâli, the Bhikkhu is not so, there will be some who will say to him : “ Come, now, let your reverence continue still to train yourself in matters relating to the body ! ”— thus will they say.

(b) ‘ And further, a Bhikkhu who warns another should, Upâli, when he is about to do so, consider thus : “ Am I pure in the conduct of my speech ; pure therein without a flaw, without a fleck ? Is this quality found in me, or is it not ? ” If, Upâli, the Bhikkhu is not so, there will be some who will say to him : “ Come, now, let your reverence continue still to train yourself in matters relating to speech ! ”— thus will they say.

(c) ‘ And further, a Bhikkhu who warns another should, Upâli, consider thus : “ Is a kindly mind ever present in me, one without anger against those who are my companions in the religious life ? Is this quality found in me, or is it not ? ” If, Upâli, such a mind is not in that Bhikkhu, there will be some who will say to him : “ Come, now, let your reverence continue still to cultivate a friendly feeling towards those who are your companions in the religious life ! ”— thus will they say.

(d) ‘ And further, a Bhikkhu who warns another should, Upâli, consider thus : “ Am I a man versed in the tradition, a custodian of the tradition, a storehouse of the tradition ? Whatsoever truths, lovely in their origin, lovely in their progress, lovely in their consummation, magnify the higher life, both in the spirit and in the letter, and in all its points, in

all its perfectness,—in such truths am I well versed, of such am I full, are such laid up in my words, dwelt on in my heart, penetrated throughout through right insight¹? Is this quality found in me, or is it not?” If that Bhikkhu, Upâli, is not such a man, there will be some who will say to him: “Come, now, let your reverence continue still to learn the faith!”—thus will they say.

(e) ‘And further, a Bhikkhu who warns another should, Upâli, consider thus: “Have both the Pâtimokkhas been completely handed down to me in their full extent; have I well divided them, well established them, well investigated them, both Rule by Rule², and in every detail? Is this quality found in me, or is it not?” If, Upâli, that is not so, then when he is asked, “Where has this, Sir, been declared by the Blessed One?” he will not be able to explain³, and there will be some who will say to him. “Come, now, let your reverence continue still to learn the Vinaya!”—thus will they say.

‘These are the five qualities, Upâli, of which a Bhikkhu about to warn another should consider before he does so, whether they are within himself or not.’

2. ‘When, Lord, a Bhikkhu who takes upon himself to warn another, is about to do so, how many qualities should he call up (establish) within himself before he does so?’

¹ On the whole of this and of the next paragraph, which have occurred already above at IV, 14, 19, see our notes there.

² That is, ‘Sutta by Sutta.’ On the whole stock phrase, compare our remarks in p. xviii of the Introduction; and above, Mahāvagga I, 36, 14; Kullavagga IV, 14, 19.

³ Read *na sampāyati*, in accordance with H.O.’s note at p 364 of the text.

‘ A Bhikkhu, Upâli, who is about to warn another, should call up within himself five qualities before he does so, (saying to himself): “At the right time will I speak, not at the wrong time. In truth will I speak, and not in falsehood. Gently will I speak, and not in harshness. To profit will I speak, and not senselessly. In kindly spirit will I speak, and not in anger¹.

‘ These, Upâli, are the five,’ &c.

3. ‘ In how many ways, Lord, is repentance to be brought home to a Bhikkhu who has wrongfully warned another Bhikkhu ?’

‘ In five ways, Upâli, is repentance to be brought home to a Bhikkhu who has wrongfully warned another Bhikkhu, (that is to say, by saying to him): “At the wrong time did you warn him, Sir, not at the right time: wherein is need of repentance. Untruthfully did you warn him, Sir, and not according to fact: wherein is need of repentance. In harshness did you warn him, Sir, and not gently: wherein is need of repentance. Senselessly did you warn him, Sir, and not in a way redounding to profit: wherein is need of repentance. In anger did you warn him, Sir, and not in kindly spirit: wherein is need of repentance.

‘ In these five ways, Upâli, should repentance be brought home to a Bhikkhu who has wrongfully warned another Bhikkhu. And why? That no other Bhikkhu may think that warning is to be given not according to fact.’

4. ‘ In how many ways, Lord, is it to be brought

¹ On these phrases, compare the *Kūla Silam*, translated by Rh. D. in ‘Buddhist Suttas,’ p. 190.

about that repentance shall not be brought home to a Bhikkhu who has been wrongfully warned ?’

‘ In five ways, Upāli, (that is to say, by saying to him) : “ At the wrong time, Sir, were you warned, and not at the right time : there is no need of repentance,”’ [&c., as in § 3, paragraph 2, with similar alterations.]

5. ‘ In how many ways, Lord, is the contrary of repentance to be brought home to a Bhikkhu who has rightfully warned another Bhikkhu ?’

[The answer is the exact contrary of § 3.]

6. [This section is the contrary of § 5.]

7. ‘ When, Lord, a Bhikkhu who warns another Bhikkhu, is about to do so, how many things should he call to mind before he does so ?’

‘ Five things, Upāli—to wit : mercy, seeking the good of others, compassion, the giving up of offences, and deference towards the Vinaya. These are the five,’ &c.

‘ And a Bhikkhu, Lord, who is warned, in how many qualities should he keep himself firm ?’

‘ In two things, Upāli—to wit : in truth and in freedom from anger.’

Here ends the Ninth Khandhaka, on the
Interdiction of the Pātimokkha.

TENTH KHANDHAKA.

ON THE DUTIES OF BHIKKHUNÎS.

1.

1. Now at that time the Blessed Buddha was staying among the Sâkyas in Kapilavatthu, in the Nigrodhârâma. And Mahâ-pagâpatî the Gotamî went to the place where the Blessed One was, and on arriving there, bowed down before the Blessed One, and remained standing on one side. And so standing she spake thus to the Blessed One :

‘It would be well, Lord, if women should be allowed to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Tathâgata.’

‘Enough, O Gotamî! Let it not please thee that women should be allowed to do so.’

[And a second and a third time did Mahâ-pagâpatî the Gotamî make the same request in the same words, and receive the same reply.]

Then Mahâ-pagâpatî the Gotamî sad and sorrowful for that the Blessed One would not permit women to enter the homeless state, bowed down before the Blessed One, and keeping him on her right hand as she passed him, departed thence weeping and in tears.

2. Now when the Blessed One had remained at Kapilavatthu as long as he thought fit, he set out on his journey towards Vesâlî; and travelling

straight on he in due course arrived thereat. And there at Vesālī the Blessed One stayed, in the Mahāvana, in the Kûṭāgāra Hall.

And Mahā-pagāpatī the Gotamī cut off her hair, and put on orange-coloured robes, and set out, with a number of women of the Sākya clan, towards Vesālī, and in due course she arrived at Vesālī, at the Mahāvana, at the Kûṭāgāra Hall. And Mahā-pagāpatī the Gotamī, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears, took her stand outside under the entrance porch.

And the venerable Ānanda saw her so standing there, and on seeing her so, he said to Mahā-pagāpatī: 'Why standest thou there, outside the porch, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears?'

'Inasmuch, O Ānanda, as the Lord, the Blessed One, does not permit women to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Tathāgata.'

3. Then did the venerable Ānanda go up to the place where the Blessed One was, and bow down before the Blessed One, and take his seat on one side. And, so sitting, the venerable Ānanda said to the Blessed One:

'Behold, Lord, Mahā-pagāpatī the Gotamī is standing outside under the entrance porch, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears, inasmuch as the Blessed One does not permit women to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Blessed One. It were well, Lord, if women were to have permission granted to them to do as she desires.'

‘Enough, Ânanda! Let it not please thee that women should be allowed to do so.’

[And a second and a third time did Ânanda make the same request, in the same words, and receive the same reply.]

Then the venerable Ânanda thought. ‘The Blessed One does not give his permission, let me now ask the Blessed One on another ground.’ And the venerable Ânanda said to the Blessed One :

‘Are women, Lord, capable—when they have gone forth from the household life and entered the homeless state, under the doctrine and discipline proclaimed by the Blessed One—are they capable of realising the fruit of conversion, or of the second Path, or of the third Path, or of Arahatsip?’

‘They are capable, Ânanda.’

‘If then, Lord, they are capable thereof, since Mahâ-pagâpatî the Gotamî has proved herself of great service to the Blessed One, when as aunt and nurse she nourished him and gave him milk, and on the death of his mother suckled the Blessed One at her own breast, it were well, Lord, that women should have permission to go forth from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathâgata¹.’

4. ‘If then, Ânanda, Mahâ-pagâpatî the Gotamî take upon herself the Eight Chief Rules², let that be reckoned to her as her initiation’

³[They are these]: (1) ‘A Bhikkhuni, even if of

¹ Ânanda’s conduct in this matter was afterwards charged against him as a dukkaṭa. See below, XI, 1, 10.

² The *Aṭṭha Garudhammâ*, on which see further our note above on the 21st Pâṭittiya, and below, X, 9.

³ The whole of the following eight paragraphs recur in the

a hundred years standing, shall make salutation to, shall rise up in the presence of, shall bow down before, and shall perform all proper duties towards a Bhikkhu, if only just initiated. This is a rule to be revered and revered, honoured and observed, and her life long never to be transgressed.

(2) 'A Bhikkhuni is not to spend the rainy season (of Was) in a district¹ in which there is no Bhikkhu. This is a rule . . . never to be transgressed.

(3) 'Every half month a Bhikkhuni is to await from the Bhikkhu-saṃgha two things, the asking as to (the date of) the Uposatha ceremony², and the (time when the Bhikkhu) will come to give the Exhortation³. This is a rule . . . never to be transgressed.

(4) 'After keeping the rainy season (of Was), the Bhikkhuni is to hold Pavāraṇā (to enquire whether any fault can be laid to her charge) before both Saṃghas—as well that of Bhikkhus as that of Bhikkhunis—with respect to three matters, namely, what has been seen, and what has been heard, and what has been suspected⁴. This is a rule . . . never to be transgressed.

Sutta Vibhaṅga, Pāṭiṭṭiya XXI, 3, 1. It is very instructive to notice the curious blunders which the Tibetan writers (translated by Rockhill in his 'Life of the Buddha,' pp. 62–63) make in the rendering of the difficult technical terms in these Eight Rules.

¹ Āvāsa Compare Kullavagga I, 18, 1, VI, 15, 1, VIII, 1, 2. This rule is the 56th Bhikkhunī Pāṭiṭṭiya.

² The Bhikkhunis are to ask two or three days beforehand whether the Uposatha is to be held on the 14th or 15th day of the month, says Buddhaghosa here. Compare also the 59th Bhikkhunī Pāṭiṭṭiya, where the whole passage recurs.

³ Compare the 21st Pāṭiṭṭiya, and our note there.

⁴ See Mahāvagga IV, 1, 13, 14. This rule is the same as the 57th Bhikkhunī Pāṭiṭṭiya. The mode of carrying out this rule is explained in detail below, X, 19.

(5) 'A Bhikkhunī who has been guilty of a serious offence is to undergo the Mānatta discipline towards both the Saṃghas (Bhikkhus and Bhikkhunīs). This is a rule never to be transgressed.

(6) 'When a Bhikkhunī, as novice, has been trained for two years in the Six Rules¹, she is to ask leave for the upasampadā initiation from both Saṃghas (as well that of Bhikkhus as that of Bhikkhunīs²). This is a rule never to be transgressed.

(7) 'A Bhikkhunī is on no pretext to revile or abuse a Bhikkhu³. This is a rule never to be transgressed.

(8) 'From henceforth official admonition⁴ by Bhikkhunīs of Bhikkhus is forbidden, whereas the official admonition of Bhikkhunīs by Bhikkhus is not forbidden. This is a rule never to be transgressed.

'If, Ānanda, Mahā-pagāpatī the Gotamī take upon herself these Eight Chief Rules, let that be reckoned to her as her initiation.'

5. Then the venerable Ānanda, when he had learnt from the Blessed One these Eight Chief Rules, went to Mahā-pagāpatī the Gotamī and [told her all that the Blessed One had said].

¹ *Kāsu dhammesu*. The Six Rules for novices. They are referred to in the Bhikkhunī Vibhanga, under Pāṭṭiyas LXIII-LXVII.

² The actual ordination (upasampadā) itself is not complete till it has been conferred by Bhikkhus (see the rule at X, 2, 2). The whole proceeding is fully set out below, X, 17. Compare also the 63rd and 64th Bhikkhunī Pāṭṭiyas

³ This is the 52nd Bhikkhunī Pāṭṭiya.

⁴ *Vākana-patho* That is, literally, speech. But the reference is, no doubt, to the various kinds of official admonitions given in detail in chapter 20 below.

Just, Ānanda, as a man or a woman, when young and of tender years, accustomed to adorn himself, would, when he had bathed his head, receive with both hands a garland of lotus flowers, or of jasmine flowers, or of atimuttaka flowers, and place it on the top of his head; even so do I, Ānanda, take upon me these Eight Chief Rules, never to be transgressed my life long.'

6. Then the venerable Ānanda returned to the Blessed One, and bowed down before him, and took his seat on one side. And, so sitting, the venerable Ānanda said to the Blessed One: 'Mahā-pagāpatī the Gotamī, Lord, has taken upon herself the Eight Chief Rules, the aunt of the Blessed One has received the upasampadā initiation.'

'If, Ānanda, women had not received permission to go out from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathāgata, then would the pure religion, Ānanda, have lasted long, the good law would have stood fast for a thousand years. But since, Ānanda, women have now received that permission, the pure religion, Ānanda, will not now last so long, the good law will now stand fast for only five hundred years. Just, Ānanda, as houses in which there are many women¹ and but few men are easily violated² by robber burglars³; just so, Ānanda, under

¹ Bahutthikānī. The context shows that we are to understand itthi and not attha. Compare Rockhill's 'Life of the Buddha' p 61.

² Suppadhamasiyānī. Compare Bhikkhunī Vibhanga, Saṃghādisesa III, 1, 2, and see also Kullavagga VII. 5, 4

³ Korehi kumbatthenakehi; on which Buddhaghosa has the following note —Kumbatthenakehi ti kumbhe dīpaṃ gāletvā ena ālokena paraghare bhaṇḍam vikkṃitvā thenakakorehi.

whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long. And just, Ânanda, as when the disease called mildew falls upon a field of rice in fine condition, that field of rice does not continue long ; just so, Ânanda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion will not last long. And just, Ânanda, as when the disease called blight falls upon a field of sugar-cane in good condition, that field of sugar-cane does not continue long ; just so, Ânanda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion does not last long. And just, Ânanda, as a man would in anticipation build an embankment to a great reservoir, beyond which the water should not overpass ; just even so, Ânanda, have I in anticipation laid down these Eight Chief Rules for the Bhikkhunis, their life long not to be overpassed.'

Here end the Eight Chief Rules for the
Bhikkhunis.

2.

1. Now Mahâ-pagâpatî the Gotamî went up to the place where the Blessed One was, and bowed down before him, and stood respectfully on one side. And, so standing, Mahâ-pagâpatî the Gotamî spake thus to the Blessed One : 'What course, Lord,

should I pursue towards these women of the Sākya clan ?'

Then the Blessed One taught Mahâ-pagâpatī the Gotamī and incited her, and aroused her, and gladdened her with religious discourse ; and she, so taught, incited, aroused, and gladdened, bowed down before the Blessed One, and keeping him on her right hand as she passed him, she departed thence.

Then the Blessed One, in that connexion, delivered a religious discourse, and said to the Bhikkhus, ' I allow Bhikkhunīs, O Bhikkhus, to receive the upasampadâ initiation from Bhikkhus¹.'

2. Now those Bhikkhunīs said to Mahâ-pagâpatī the Gotamī : ' Neither have you received the upasampadâ initiation, nor have we, for it has thus been laid down by the Blessed One · " Bhikkhunīs are to be initiated by Bhikkhus "'

Then Mahâ-pagâpatī the Gotamī went to the venerable Ânanda, and [repeated their words to him]. And the venerable Ânanda went to the Blessed One, and [repeated them to him].

' In that moment, Ânanda, when Mahâ-pagâpatī the Gotamī took upon herself the Eight Chief Rules, that was to her as the upasampadâ initiation.'

3.

1. Now Mahâ-pagâpatī the Gotamī went up to the place where the venerable Ânanda was, and bowed down before him, and stood respectfully on one side.

¹ Compare the 6th Garudhamma above, X, 1, 4

And, so standing, Mahâ-pagâpatî the Gotamî said to the venerable Ânanda: 'One thing, Ânanda, would I ask of the Blessed One. It were well, Sir, if the Blessed One would allow the making of salutations, the rising up in presence of another, the paying of reverence, and the performance of proper duties one towards another, to take place as between both Bhikkhus and Bhikkhunîs (equally) according to seniority.'

And the venerable Ânanda went to the Blessed One [and repeated her words to him].

'This is impossible, Ânanda, and unallowable, that I should so order. Even those others, Ânanda, teachers of ill doctrine, allow not such conduct towards women, how much less, then, can the Tathâgata allow it?'

And the Blessed One, on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said: 'You are not, O Bhikkhus, to bow down before women, to rise up in their presence, to stretch out your joined hands towards them, nor to perform towards them those duties that are proper (from an inferior to a superior). Whosoever does so, shall be guilty of a dukkata.'

4.

1. Now Mahâ-pagâpatî the Gotamî went up to the place where the Blessed One was, and bowed down before him, and stood respectfully on one side. And, so standing, Mahâ-pagâpatî the Gotamî said to the Blessed One: 'What course, Lord, shall we pursue with reference to those precepts for the

Bhikkhuns which are applicable also to the Bhikkhus ?'

'Train yourselves, Gotamî, therein in the same manner as the Bhikkhus do.'

'And what course, Lord, should we pursue in reference to those precepts for the Bhikkhuns which are not applicable also to the Bhikkhus ?'

'Train yourselves, Gotamî, therein according to the substance thereof, as they are laid down.'

5.

1. Now Mahâ-pagâpatî the Gotamî went to the Blessed One [&c., as before], and said: 'May the Blessed One preach to me the Dhamma (truth, doctrine) in abstract, so that, having heard the doctrine of the Blessed One, I may remain alone and separate, earnest, zealous, and resolved¹.'

'Of whatsoever doctrines thou shalt be conscious Gotamî, that they conduce to passion and not to peace, to pride and not to veneration, to wishing for much and not to wishing for little, to love of society and not to seclusion, to sloth and not to the exercise of zeal, to being hard to satisfy and not to content²—verily mayest thou then, Gotamî, bear in mind

¹ These last words are the standing expression for the preparatory stage to Arahatsip. Compare Mahâvagga I, 6, 16, Mahâ-parinibbâna Sutta V, 68. The whole speech frequently occurs in the Samyutta Nikâya at the commencement of conversations with the Buddha.

² Most of these terms have already occurred in the standing 'religious discourse' which is related to have preceded the enunciation of so many of the rules for Bhikkhus (Kullavagga I, 2, 3).

that that is not Dhamma, that that is not Vinaya, that that is not the teaching of the Master. But of whatsoever doctrines thou shalt be conscious, Gotamî, that they conduce to peace and not to passion, to veneration and not to pride, to wishing for little and not to wishing for much, to seclusion and not to love of society, to the exercise of zeal and not to sloth, to content and not to querulousness—verily mayest thou then bear in mind that that is Dhamma, and that is Vinaya, and that the teaching of the Master.'

6.

1. Now at that time the Pâtimokkha was not recited to the Bhikkhunis.

They told this matter to the Blessed One.

'I allow the Pâtimokkha, O Bhikkhus, to be recited to the Bhikkhunis.'

Now it occurred to the Bhikkhunis: 'By whom should the Pâtimokkha be recited to the Bhikkhunis?'

They told this matter to the Blessed One.

'I allow, O Bhikkhus, the Pâtimokkha to be recited to Bhikkhunis by Bhikkhus.'

Now at that time Bhikkhus went to the residence of the Bhikkhunis and recited the Pâtimokkha to the Bhikkhunis there. The people murmured, and were indignant, saying: 'There are their wives, there are their mistresses; now will they take pleasure together.'

The Bhikkhus heard this, and told the matter to the Blessed One.

'Bhikkhus are not, O Bhikkhus, to recite the

Pâtimokkha to the Bhikkhunís at their residence. Whosoever does so, shall be guilty of a dukkaṭa. I allow Bhikkhus, O Bhikkhus, to recite the Pâtimokkha to the Bhikkhunís.'

The Bhikkhunís did not know how to recite the Pâtimokkha. They told this matter to the Blessed One.

'I allow Bhikkhus, O Bhikkhus, to tell Bhikkhunís how to recite the Pâtimokkha.'

2. Now at that time the Bhikkhunís did not confess the faults (they had committed).

They told this matter to the Blessed One.

'A Bhikkhuní, O Bhikkhus, is not to leave a fault unconfessed. Whosoever does so, shall be guilty of a dukkaṭa.'

The Bhikkhunís did not know how to confess their faults. They told this matter to the Blessed One.

'I allow Bhikkhus, O Bhikkhus, to tell Bhikkhunís how they should confess their faults.'

Then it occurred to the Bhikkhus: 'By whom ought the confession of a fault to be received from the Bhikkhunís?' They told this matter to the Blessed One.

'I allow Bhikkhus, O Bhikkhus, to receive the confession of a fault from Bhikkhunís.'

Now at that time Bhikkhunís, on seeing a Bhikkhu on the road, or in a street closed at one end, or at the place where four cross-roads met, would place their bowl on the ground, and arranging their robes over one shoulder, would crouch down on their heels, and stretch forth their joined hands, and confess a fault. The people murmured, were indignant, and complained, saying: 'There are their wives, there are their mistresses; they are asking

pardon now after having treated them scornfully overnight.'

They told this matter to the Blessed One.

'Bhikkhus are not, O Bhikkhus, to receive the confessions of a fault from Bhikkhunis. Whosoever does so, shall be guilty of a dukkaṭa. I allow Bhikkhunis, O Bhikkhus, to receive the confession of a fault from Bhikkhunis.'

The Bhikkhunis did not know how to receive the confession of a fault. They told this matter to the Blessed One.

'I allow Bhikkhus, O Bhikkhus, to tell Bhikkhunis how to receive the confession of a fault.'

3. Now at that time disciplinary proceedings (Kammas) were not carried out against Bhikkhunis. They told that matter to the Blessed One.

'I allow disciplinary proceedings, O Bhikkhus, to be carried out against Bhikkhunis.'

Then the Bhikkhus thought: 'By whom ought disciplinary proceedings to be carried out against Bhikkhunis?' They told this matter to the Blessed One.

'I allow Bhikkhus, O Bhikkhus, to carry out disciplinary proceedings against Bhikkhunis.'

Now at that time Bhikkhunis who had been subjected to disciplinary proceedings, on seeing a Bhikkhu on the road, or in a street closed at one end, or at the place where four cross-roads met, would place their bowls on the ground, and arranging their robes over one shoulder, would crouch down on their heels, and stretching out their joined palms would ask for pardon, thinking that that was the proper time for doing so. The people murmured [&c., as before].

They told this matter to the Blessed One.

‘Bhikkhus are not, O Bhikkhus, to carry out disciplinary proceedings against the Bhikkhunis. Whosoever does so, shall be guilty of a dukkaṭa.’ I allow Bhikkhunis, O Bhikkhus, to carry out disciplinary proceedings against Bhikkhunis.’

The Bhikkhunis did not know how to carry out the disciplinary proceedings. . They told this matter to the Blessed One.

‘I allow Bhikkhus, O Bhikkhus, to tell the Bhikkhunis how to carry out disciplinary proceedings.’

7

1. Now at that time Bhikkhunis in *Samgha* assembled, having fallen into quarrel, strife, and dispute, got to blows, and were unable to settle the point at issue. They told this matter to the Blessed One.

‘I allow Bhikkhus, O Bhikkhus, to settle for Bhikkhunis a point at issue.’

Now at that time Bhikkhus were settling for Bhikkhunis a point at issue, and as the point at issue was being enquired into, it was found that both Bhikkhunis competent to take part in an official act¹, and Bhikkhunis who had been guilty of an offence (had taken part in the *Samgha* during the official act (the *Kamma*) at which the point in issue arose).

The Bhikkhunis said: ‘It would be well if you, Sirs, would carry out disciplinary proceedings against the guilty Bhikkhunis, or absolve their offence: for

¹ *Kammappattâ*; on which see *Parivâra* XIX, 6. 7

thus has it been laid down by the Blessed One :
 “ Bhikkhus are to settle for the Bhikkhunis a point
 at issue.”

They told this matter to the Blessed One.

‘ I allow Bhikkhus, O Bhikkhus, to set on foot¹
 an official act for Bhikkhunis, and then to give it in
 charge for Bhikkhunis to carry out the official act
 against Bhikkhunis. And I allow Bhikkhus to set
 on foot the (dealing with an) offence for Bhikkhunis,
 and then to give it in charge for Bhikkhunis to ac-
 cept the confession thereof.’

8.

1. Now at that time a Bhikkhuni, a pupil of the
 Bhikkhuni Uppalavanna, followed the Blessed One
 for seven years, learning the Vinaya ; but she, being
 forgetful, lost it as fast as she received it. And that
 Bhikkhuni heard that the Blessed One was about to
 go to Sâvatthi. Then she thought : ‘ For seven
 years have I followed the Blessed One, learning the
 Vinaya ; and, being forgetful, I have lost it as fast as
 I received it. Hard is it for a woman to follow the
 Blessed One her life long. What now shall I do ?’

And that Bhikkhuni told this matter to the Bhik-
 khunis, and they told it to the Bhikkhus, and the
 Bhikkhus told it to the Blessed One.

‘ I allow Bhikkhus, O Bhikkhus, to teach the
 Vinaya to Bhikkhunis.’

Here ends the First Portion for Recitation.

¹ Ropetum, on which Buddhaghosa says. Tagganiyâdîsu imam
 nâma kammam etissâ kâtabban ti evam ropetvâ.

9.

1. Now when the Blessed One had stayed at Vesālī as long as he thought fit, he sat out towards Sāvattthi; and, journeying straight on, he in due course arrived thereat. And there, at Sāvattthi, the Blessed One remained in the Getavana, Anātha Pindāka's Park.

Now at that time the *Kāḷabbaggiya* Bhikkhus threw dirty water over Bhikkhunīs, thinking, perhaps, they would fall in love with them¹.

They told this matter to the Blessed One.

'A Bhikkhu is not, O Bhikkhus, to throw dirty water at a Bhikkhunī. Whosoever does so, shall be guilty of a *dukkata*. I allow a penalty, O Bhikkhus, to be imposed on that Bhikkhu.

Then the Bhikkhus thought: 'What penalty is it that ought to be imposed on him?' They told this matter to the Blessed One.

'That Bhikkhu is to be declared to be one who is not to be saluted by the Bhikkhunī-saṃgha².'

Now at that time the *Kāḷabbaggiya* Bhikkhus uncovered their bodies, or their thighs, or their private parts, and showed them to Bhikkhunīs, or addressed Bhikkhunīs with wicked words, or associated with Bhikkhunīs, thinking, perhaps, they would fall in love with them³.

They told this matter to the Blessed One.

¹ On *sāraggeyyun* compare *sāraggaṭi* at V. 3, 1

² On this decision compare the 'sending to Coventry' of *Kāḷanna* for levity of conduct towards Bhikkhus at Mahā-parinibbāna Sutta VI, 4, and *Kullavagga* XI, 1, 12 (where the penalty is called *Brahma-danda*).

³ On *sampayogeti* compare *Kullavagga* I, 5, at the end.

‘A Bhikkhu is not, O Bhikkhus, to do [any of these things]. Whosoever does, shall be guilty of a dukkaṭa. I allow, O Bhikkhus, a penalty to be imposed on that Bhikkhu.’

Then the Bhikkhus thought: ‘What penalty is it that ought to be imposed on him?’ They told this matter to the Blessed One.

‘That Bhikkhu is to be declared to be one who is not to be saluted by the Bhikkhunī-saṃgha.’

2. [The last section repeated of the *Kḥabbaggiya* Bhikkhunis, the decision being the same down to]

Then the Bhikkhus thought: ‘What penalty is it that ought to be imposed on her?’ They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to prohibit her (from entering a Vihāra)¹.’

When the prohibition was laid upon them, they would not accept it. They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to inhibit them from the Exhortation.’

3. Then the Bhikkhus thought: ‘Is it lawful to hold Uposatha with a Bhikkhunī who has been inhibited from the Exhortation, or is it not lawful?’

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to hold Uposatha with a Bhikkhunī who has been inhibited from the Exhortation until such time as her case has been settled.’

Now at that time the venerable Udāyi, after having inhibited the Exhortation (to one or more Bhikkhunis), went away on a journey. The Bhik-

¹ *Āvaranan ti vñārapavesane nivāraṇam*, says Buddhaghosa.

khunís murmured, were indignant, and complained, saying : ‘ How can the venerable Udâyi [act so]?’

They told this matter to the Blessed One.

‘ You are not, O Bhikkhus, to go on a journey after having inhibited the Exhortation. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time foolish and incompetent Bhikkhus inhibited the Exhortation.

They told this matter to the Blessed One.

‘ The Exhortation is not, O Bhikkhus, to be inhibited by a foolish, incompetent Bhikkhu. When such a one does so, he shall be guilty of a dukkaṭa.’

Now at that time Bhikkhus inhibited the Exhortation without grounds and without cause.

They told this matter to the Blessed One.

‘ You are not, O Bhikkhus, to inhibit the Exhortation without ground and without cause. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time Bhikkhus, who had inhibited the Exhortation, would not give a decision (on the matter out of which the inhibition arose).

They told this matter to the Blessed One.

‘ When, O Bhikkhus, you have inhibited the Exhortation, you are not to abstain from giving a decision (on the matter out of which the inhibition arose). Whosoever does so, shall be guilty of a dukkaṭa.’

4. Now at that time Bhikkhunís did not go to the Exhortation. They told this matter to the Blessed One.

‘ A Bhikkhuní, O Bhikkhus, is not to omit going to the Exhortation. Whosoever does so, shall be dealt with according to the rule¹.’

¹ Bhikkhuní Pāṭṭiya LVIII.

Now at that time the whole Bhikkhunī-saṃgha went to the Exhortation together. The people murmured, were indignant, and complained, saying: 'There are their wives, there are their mistresses; now will they take pleasure together.'

They told this matter to the Blessed One.

'The whole Bhikkhunī-saṃgha is not, O Bhikkhus, to go to the Exhortation together. And if it should so go, it is guilty of a dukkaṭa. I allow, O Bhikkhus, four or five Bhikkhunīs to go together.'

[The same when four or five went the decision ending,]

'I allow, O Bhikkhus, two or three Bhikkhunīs to go together to Exhortation; and let them go up to some one Bhikkhu, and arrange their robes over one shoulder, and, sitting down on their heels, let them stretch forth their joined palms, and thus address him: "The Bhikkhunī-saṃgha salutes the feet of the Bhikkhu-saṃgha, and requests permission to come for the purpose of the Exhortation being held; may that be granted, they say, to the Bhikkhunī-saṃgha."

'Then he who is entrusted with the recitation of the Pātimokkha is to ask: "Is there any Bhikkhu who has been appointed to hold the Exhortation of the Bhikkhunīs?"

'If a Bhikkhu has been appointed thereto, the reciter of the Pātimokkha is to say: "Such and such a Bhikkhu has been appointed to hold Exhortation to the Bhikkhunīs. Let the Bhikkhunī-saṃgha come to him accordingly."

'If no Bhikkhu has been appointed thereto, the reciter of the Pātimokkha is to say: "Which of the venerable ones is able to hold Exhortation to

the Bhikkhunīs?” If any one is able to do so, and is possessed of the eight qualifications¹, he is to appoint him thereto, and is to say: “Such and such a Bhikkhu is appointed to hold Exhortation to the Bhikkhunīs. Let the Bhikkhunī-saṃgha come to him.”

‘If no one is able to do so, the reciter of the Pātimokkha is to say: “There is no Bhikkhu appointed to hold Exhortation to the Bhikkhunīs. May the Bhikkhunī-saṃgha obtain its desire in peace².”’

5. Now at that time Bhikkhus did not accept the (office of holding) Exhortation. They told this matter to the Blessed One.

‘The Exhortation is not, O Bhikkhus, to be declined. Whosoever shall not accept it shall be guilty of a dukkata.’

Now at that time a certain Bhikkhu was stupid. To him the Bhikkhunīs went, and said. ‘Sir, please to accept the (duty of holding) Exhortation.’

‘I, sister, am stupid. How can I accept the Exhortation?’

‘You should take it, Sir; for thus has it been laid down by the Blessed One: “Bhikkhus are to accept the (duty of holding) Exhortation to the Bhikkhunīs.”’

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, all the rest, save the stupid, to accept the Exhortation.’

[The same repeated of a sick Bhikkhu, and a

¹ These are given at length in the Sutta Vibhanga, Pāṭiyya XXI, 2, 1.

² Pāsādikena sampādetu, on which Buddhaghosa has no note. Perhaps ‘by means of faith’ would be a better rendering.

Bhikkhu on a journey. The same case put of a Bhikkhu living in the jungle. The decision is,]

‘I allow a Bhikkhu living in the jungle, O Bhikkhus, to accept the Exhortation, and to appoint a time and place for the meeting¹, saying: “There will I perform it.”’

Now at that time Bhikkhus accepted the Exhortation, but did not perform it. They told this matter to the Blessed One.

‘The Exhortation, O Bhikkhus, is not to be neglected. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time Bhikkhunis did not attend at the place appointed. They told this matter to the Blessed One.

‘A Bhikkhuni is not, O Bhikkhus, to omit attending at the place appointed. Whosoever does so, shall be guilty of a dukkaṭa.’

10.

1. Now at that time Bhikkhunis wore long girdles, and out of them they arranged fringes². The people murmured, were indignant, and complained, saying: ‘As the women who are still enjoying the pleasures of the world do!’

¹ On *samketam*, see our note above on Mahāvagga VIII, 23, 3.

² Pāsuke namentiti gihidārikāyo viya ghanapaṭakena kāya-bandhanena pāsuke namanatthāya bandhanti, says Buddhaghosa. Pāsuka is probably equal to the Sanskrit pārsvaka, and means a fringe arranged round the body, as shown in Plate LI of Cunningham’s ‘Bharhut Tope,’ being so called from the rib-like arrangement of the strings or cloth or other substance of which it was made. On corresponding girdles worn by men and forbidden to Bhikkhus, see Kullavagga V, 29, 2.

'A Bhikkhunī is not, O Bhikkhus, to wear a long girdle. Whosoever does so, shall be guilty of a dukkaṭa. I allow a Bhikkhunī, O Bhikkhus, a girdle that will go once round the body¹, and fringes are not to be arranged in it. Whosoever does so, shall be guilty of a dukkaṭa.'

Now at that time Bhikkhunīs arranged fringes in cloth of bambū fibre², or in leather, or in white cotton cloth³, or in plaited cotton cloth⁴, or in fringed cotton cloth⁵, or in white or in plaited or in fringed kōla cloth⁶, or in plaits or fringes made of thread. The people murmured, were indignant, and complained, saying: 'As the women who are still enjoying the pleasures of the world do''

They told this matter to the Blessed One.

'A Bhikkhunī is not, O Bhikkhus, to wear any of these things. Whosoever does so, shall be guilty of a dukkaṭa.'

2. Now at that time Bhikkhunīs had their backs scrubbed with the steak-bone of an ox, or slapped with the jaw-bone of an ox; and had their fore-arms⁷.

¹ Ekapaṇṇākatānaṃ ti ekavāraṃ paṇṇāpanakānaṃ, says the Samantā Pāsādikā.

² Vāṭṭena pattenāti (sic) saṇṇeti veḷuvivēhi (sic) katapaṇṇena.

³ Dussapaṇṇāti setavatthapaṇṇena.

⁴ Dussaveniyāti dussena kataveniyā.

⁵ Dussavaṇṇiyāti dussena katavaṇṇiyā.

⁶ Kōlapaṇṇādisu kōlakāvaṇṇaṃ kōlaṇaṃ ti vednabbam.

⁷ Hattham koṭṭāpentitī aggaṃ bāhaṃ koṭṭāpetvā moṇipatādhī kṛttakam karonti, says Buddhaghosa. The meaning is not clear. No. 10 of the tattoo marks figured on Plate LII of Cunningham's 'Bhaihūtope,' referred to in the note on the next section, is a representation of a peacock's feathers. On attāḥilla, see Buddhaghosa's note at p. 327 of the text. Compare the prohibition of the use by Bhikkhus of back-scratchers and other like things (Kūṭṭavagga V. 1. 1) connected with shampooing or luxurious bathing.

and the backs of their hands¹, and their calves², and the upper part of their feet³, and their thighs, and their faces, and their gums, so slapped. The people murmured, were indignant, and complained, saying: 'As the women who are still enjoying the pleasures of the world do!'

They told this matter to the Blessed One.

'A Bhikkhunî is not, O Bhikkhus, to [do any of these things]. Whosoever does so, shall be guilty of a dukkata.'

3. Now at that time the *K/abbaggiya* Bhikkhunis [&c., down to]

'⁴ A Bhikkhuni is not, O Bhikkhus, to anoint her face, nor to rub ointments on to her face⁵, nor to put chunam on to her face, nor to smear red arsenic on to her face, nor to paint her body, nor to paint her face, nor to paint her body and face. Whosoever does so, shall be guilty of a dukkata.'

4. [Similar paragraph concluding,]

'A Bhikkhunî is not, O Bhikkhus, to make (tattoo marks) by the corners of her eyes⁶, or on her cheeks⁷, nor to peep out of window⁸, nor to stand in the

¹ *Hattha-kokkhan ti pīṭhi-hattham.* *

² *Pādan ti gangham.*

³ *Pāda-kokkhan ti pīṭhi-pādam.*

⁴ This paragraph has already occurred above, V, 2, 5 of the Bhikkhus.

⁵ These two injunctions are found also in the 90th and 91st Bhikkhunî Pāṭiṭṭyas.

⁶ *Avāṅgam karontīti avanga-dese adhomukham lekham karontu (B.).* Avanga=Sanskrit apāṅga.

⁷ *Visesakam karontīti gāṇḍa-padese vikīṭṭa-saṇḍhānam visesakam karontu (B.).* A number of tattoo marks on the cheeks are figured in Plate LII of Cunningham's 'Bharhut Tope.'

⁸ *Oloketīti vātapānam vivaitvā vīṭham oloketi (B.).*

light (of a half-opened door)¹, nor to have dances performed, nor to keep courtesans, nor to keep a tavern, nor to keep a slaughter-house, nor to open a shop, nor to practise usury, nor to supply men slaves or women slaves, or men servants or maid servants, or animals, nor to carry on the business of florist and seedsman², nor to carry the razor case³.'

[Similar paragraph concluding,]

'A Bhikkhunī is not, O Bhikkhus, to wear robes that are all of a blue, light yellow, crimson, black, brownish-yellow, or dark yellow colour : nor to wear robes with skirts to them which are not made of torn pieces of cloth, or are long, or have flowers worked on them, or cobras' hoods; nor to wear jackets, nor dresses made of the fibre of the Tiritaka plant⁴. Whosoever does so, shall be guilty of a dukkaṭa.'

11.

1. Now at that time a certain Bhikkhunī, when on her death-bed, said: 'After I am gone, let my set of necessities⁵ belong to the Saṃgha.' Then the

¹ Sāloke tūṭhantīti dvārom vivantvā upaddha-kāyam dassentīyo tūṭhantu (B). Compare Therī-gāthā 73

² Haritaka-paṇṇikam pakīnantīti haritakaṇṇ' eva paṇṇāka pakīnantī pakīṇakāpanam pasāientīti vuttam hoti (B.). Compare paṇṇika-upāśako in the Gāthaka I, 411=II, 180.

³ Namatakam dhāretī. See V, 27 3 and our note above on V, 11, 1. The expression evidently means here to be a barber.'

⁴ This paragraph has already occurred above, in respect to the Bhikkhus (Mahāvagga VIII, 29), where see our notes on the various items.

⁵ Parikkhāro, that is, the eight things over which a member

Bhikkhus and the Bhikkhunīs disputed as to it, saying: ‘It belongs to us; it belongs to us.’

They told this matter to the Blessed One.

‘If, O Bhikkhus, a Bhikkhunī, or a novice under training to become one (a Sikkhamānā), when on her death-bed, should say: “After I am gone, let my set of necessities belong to the Saṃgha,” then it is the Bhikkhunī-saṃgha it belongs to; the Bhikkhu-saṃgha is not the owner thereof. If a Bhikkhu, O Bhikkhus, or a novice under training to become one (a Sāmaṇera), when on his death-bed, should say: “After I am gone, let my set of necessities become the property of the Saṃgha,” then it is the Bhikkhu-saṃgha it belongs to; the Bhikkhunī-saṃgha is not the owner thereof¹.’

12.

1. Now at that time a certain woman, who had formerly belonged to the clan of the Mallas², had entered the Order of the Bhikkhunīs. She, seeing a weakly Bhikkhu on the road, struck up against him with the edge of her shoulder, and knocked him over. The Bhikkhus murmured, were indignant, and complained, saying: ‘How can a Bhikkhunī assault a Bhikkhu?’

They told this matter to the Blessed One.

‘A Bhikkhunī is not, O Bhikkhus, to assault a

of the Buddhist Order was allowed proprietary rights—the three robes, the alms-bowl, razor, needle, girdle, and water-strainer.

¹ By the rule laid down in the Mahāvagga VIII, 27, the set of robes and the bowl are to be assigned by the Saṃgha to those that waited on the sick—at least in the case of Bhikkhus,—and the analogy would doubtless hold good of the Bhikkhunīs also.

² Well known as wrestlers.

Bhikkhu. Whosoever does so, shall be guilty of a dukkaṭa. I prescribe that a Bhikkhunī, O Bhikkhus, on seeing a Bhikkhu, should get out of the way when still at a distance, and make room for him.'

13.

1. Now at that time a certain woman, while her husband was on a journey, became with child by a paramour. She had a premature delivery, and asked a Bhikkhunī, a confederate of hers, to carry away the foetus in her bowl. And that Bhikkhunī put it into her bowl, and, covering it over with her upper robe, went away.

Now at that time a certain Bhikkhu, who was on an alms-pilgrimage, had made a vow not to partake of the first food given to him until he had already given of it either to a Bhikkhu or to a Bhikkhunī. On seeing the Bhikkhunī, that Bhikkhu said: 'Come, sister! take some food.'

'No thank you, Sir.'

[And a second and a third time the Bhikkhu made the same request, and received the same reply. Then he said,]

'Sister! I have made a vow not to partake myself of the first food given to me until I have already given of it either to a Bhikkhu or to a Bhikkhunī. Come, sister! take the food.'

Then that Bhikkhunī, being so pressed by the Bhikkhu, pulled out her bowl, and showed him what was inside of it. And the Bhikkhu was indignant, and annoyed, and remonstrated, saying: 'How can you do such a thing?' And he told the Bhikkhus, and they were indignant, &c., and told the Blessed One.

‘A Bhikkhuni is not, O Bhikkhus, to carry away a foetus in her bowl. Whosoever does so, shall be guilty of a dukkaṭa. I allow a Bhikkhuni, O Bhikkhus, on seeing a Bhikkhu, to pull out her bowl, and show it to him.’

The following short section will scarcely bear translating into modern English.

15.

1. Now at that time the people gave food to the Bhikkhus, and the Bhikkhus gave to the Bhikkhunis. The people murmured, were indignant, and complained, saying : ‘How can their reverences give away to others what was given for them to have—as if we did not know how to give gifts?’

They told this matter to the Blessed One.

‘A Bhikkhu, O Bhikkhus, is not to give away to others what was given for them themselves to have. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time the Bhikkhus had come into the possession of some (meat for) food. They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to give it to the Saṃgha.’

Too much came into their possession.

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to give away that which was given to special individuals (and to keep that which had come into the possession of the Saṃgha as a whole¹).’

¹ Puggalikam dātum. On this phrase compare the similar one below at X, 24. Buddhaghosa has no note either here or there.

Now at that time food, which had been stored up for the Bhikkhus, had come into their possession.

They told this matter to the Blessed One.

‘I allow food that has been stored up to be enjoyed by the Bhikkhunīs after they have had it given over to them by the Bhikkhus.’

2. [The same repeated, reading Bhikkhunī for Bhikkhu, and vice versâ.]

16.

1. Now at that time the Bhikkhus had come into the possession of some bedding, and the Bhikkhunīs had none. The Bhikkhunīs sent a messenger to the Bhikkhus, saying: ‘It would be well if their reverences the Bhikkhus would give us some bedding on loan¹.’

They told this matter to the Blessed One.

‘I allow you, O Bhikkhus, to give bedding to the Bhikkhunīs on loan.’

2. Now at that time Bhikkhuns, in their courses, sat down or lay down on stuffed bedsteads and chairs, and the stuffing was soiled with blood.

They told this matter to the Blessed One.

‘A Bhikkhuni is not, O Bhikkhus, to sit down or lie down on a stuffed bedstead or chair. Whosoever does so, shall be guilty of a dukkaṣa. I allow the use, O Bhikkhus, of an indoor’s robe².’

The indoor’s robe got soiled.

¹ *Tāvakālikam*. See the passages quoted in our note above on *Kullavagga* VI, 18

² *Āvasatha-kīvaram*. See the Old Commentary on this word as occurring in the 47th Bhikkhunī Pāṭiya.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, the use of a thigh-cloth (a cloth to reach nearly down to the knee¹).’

The thigh-cloth slipped down.

They told this matter to the Blessed One.

‘I allow it, O Bhikkhus, to be fastened by a thread to be tied round the thigh.’

The thread broke.

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, a loin-cloth, and a string going round the hips (to keep it up)².’

Now at that time the *Khaggaggiya* Bhikkhunis used to wear the hip-string always. The people murmured, &c., saying : ‘Like the women who still enjoy the pleasures of the world!’ They told this matter to the Blessed One.

‘A Bhikkhuni is not, O Bhikkhus, to wear a hip-string for constant use³. I allow its use to one who is in her courses.’

¹ *Âni-kolakam*. Buddhaghosa has no note on this. *Âni* must be here ‘that part of the leg immediately above the knee, the front of the thigh.’ Compare Bohtlingk-Roth s. v. No 2.

² *Samvelliyam kaṭi-suttakam*. The *samvelliyam* is the ordinary undress as worn for the sake of decency, even now, by a labourer working in muddy paddy fields, or at any severe task. It is a wedge-shaped strip of cotton cloth about a foot and a half long, about five inches wide at one end, and tapering down to one inch in width at the other. The broad end is fixed on to a string going round the waist (*kaṭi-suttakam*), and hangs down, when put on, in front of the legs. When worn under other clothes, it remains so; but when the other clothes are taken off for work the narrow end is passed under the body between the legs, and twisted round the hip-string behind (at the small of the back) so as to keep it fast. Its use is forbidden to Bhikkhus at V, 29, 5, where Buddhaghosa says, ‘Such as wrestlers and labourers wear.’

³ Its use is also forbidden to Bhikkhus (above, *Kullavagga* V, 2, 1).

17.

1. Now at that time there were found among the Bhikkhunîs some who were [deformed in one or other of eleven ways]¹.

They told this matter to the Blessed One.

‘I prescribe, O Bhikkhus, that a woman on whom the upasampadâ initiation is being conferred, is to be questioned as touching the four-and-twenty Disqualifications². And thus, O Bhikkhus, is she to be questioned:

(1-11) “Have you any one or other of the eleven deformities [each repeated as above]?”

(12-16) “Have you any of the following diseases—leprosy, boils, dry leprosy, consumption, or fits?”

(17) “Are you a human being³?”

(18) “Are you a female?”

(19) “Are you a free woman?”

(20) “Are you free from debts?”

(21) “Are you not in the king’s service?”

(22) “Have your father and mother given their consent?”

(23) “Are you full twenty years of age?”

(24) “Are you duly provided with robes and alms-bowl?”

“What is your name?”

¹ Here follow a number of abnoimities, deformities, or diseases, all of which have reference to the womb or its accessories. Some of them are unintelligible to us. Compare the corresponding section in respect to Bhikkhus at Mahâvagga I, 68

² Of these twenty-four, eleven are the deformities just referred to, and the rest are the same as those for Bhikkhus at Mahâvagga I, 76. The number of questions is, in fact, twenty-six, but the last two do not refer to Disqualifications.

³ For the reason of this, see Mahâvagga I, 63.

“What is the name of your proposer¹?”

2. Now at that time Bhikkhus put the questions as touching the Disqualifications to Bhikkhunîs², and they who were seeking after the upasampadâ initiation became disconcerted and perplexed, and were unable to answer.

They told this matter to the Blessed One.

‘I prescribe, O Bhikkhus, that initiation is to be conferred in the Bhikkhu-saṃgha upon a Bhikkhuni who has been initiated on the one side in the Bhikkhuni-saṃgha, and has there cleared herself (from the Disqualifications).’

Now at that time the Bhikkhunîs questioned those who desired to receive the upasampadâ initiation about the Disqualifications, without having had them instructed beforehand (how to answer). The persons who desired to be ordained became disconcerted and perplexed, and were not able to answer³.

They told this matter to the Blessed One.

‘I prescribe, O Bhikkhus, that you first instruct the women about to be initiated (how to answer), and that you then question them as to the Disqualifications.’

Then they instructed the candidates in the midst of the assembly, and they still became disconcerted, and could not answer.

They told this matter to the Blessed One.

¹ Pavattinî; corresponding to upagghâya in the case of Bhikkhus.

² This is in accordance with the rule laid down in X, 2, 2, that Bhikkhus, and not Bhikkhunîs, are to confer the upasampadâ.

³ This paragraph is word for word the same as Mahāvagga I, 76, 2 of the Bhikkhus.

‘I prescribe, O Bhikkhus, that they be instructed aside, and then questioned in the midst of the assembly.

‘And thus, O Bhikkhus, ought they to be instructed:—First they ought to be made to choose an instructor¹; when they have chosen an instructor their robes and bowl must be shown to them. “This is your alms-bowl, this is your waist-cloth, this is your upper garment, this is your under garment, this is your vest, this is your bathing dress². Go and stand in such and such a place.”’

3. Ignorant and incompetent (Bhikkhunîs) instructed them, and they became disconcerted, perplexed, and unable to answer.

They told this matter to the Blessed One.

‘They are not to be instructed, O Bhikkhus, by unlearned, incompetent Bhikkhunîs. Whosoever does so, shall be guilty of a dukkata. I prescribe, O Bhikkhus, that they be instructed by learned and competent Bhikkhunîs.’

4. Bhikkhunîs not appointed (to the office of doing so) instructed them.

They told this matter to the Blessed One.

‘Let no one, O Bhikkhus, instruct them without

¹ *Upagghāṃ*. It should be observed that this expression is found only here, and in the corresponding section for the Bhikkhus, at Mahāvagga I, 76, 3. Elsewhere, throughout, *Upagghāya* is the form used for Bhikkhus, and *Pavattinî* for Bhikkhunîs. The word is probably here also, as in the Mahāvagga I, 76, 3, to be taken as a masculine.

² These last two are omitted in the corresponding section for the Bhikkhus, Mahāvagga I, 76, 3. On *Samkaḍḍhikam*, see the note of the Old Commentator on the 96th Bhikkhunî Pāṭṭiya, and on *Udaka-sāṅkâ*, the same on the 22nd Bhikkhunî Pāṭṭiya.

having been appointed thereto. Whosoever does so, shall be guilty of a dukkaṭa. I prescribe, O Bhikkhus, that a Bhikkhunī appointed to the office instruct them.

‘And thus, O Bhikkhus, ought she to be appointed—one may either appoint herself, or one may be appointed by another. And how is a Bhikkhunī to appoint herself? Let a learned, competent Bhikkhunī lay the following motion (*ñatti*) before the *Samgha*: “Let the *Samgha*, reverend Ladies, hear me. N. N. desires to receive the upasampadā initiation from the venerable lady, M. M. If it seem meet to the *Samgha*, I will instruct N. N.” Thus may a Bhikkhunī appoint herself.

‘And how is a Bhikkhunī to be appointed by another? Let a learned, competent Bhikkhunī lay the following resolution before the *Samgha*: “Let the *Samgha*, reverend Ladies, hear me. N. N. desires to receive the upasampadā initiation from the venerable lady, M. M. If it seem meet to the *Samgha*, let A. A. instruct N. N.” Thus may one Bhikkhunī be appointed by another.

5. ‘Then let that so appointed Bhikkhunī go to the person who is seeking to be initiated, and thus address her: “Listen to me, N. N. This is the time for you to speak the truth, to declare that which is. When you are asked about what has happened before the *Samgha*, you ought, if it is so, to answer: “That is so;” if it is not so, to answer: “That is not so.” Be not perplexed, be not disconcerted. I shall ask you thus: “Are you deformed (&c., down to the end of the twenty-six questions in § 1).”’

(After the instruction was over, the instructor and the candidate) returned together to the assembly.

‘ They are not to return together. Let the instructor return first, and lay the following resolution before the *Samgha*: “ Let the *Samgha*, reverend Ladies, hear me. N. N. desires to receive the upasampadâ initiation from the venerable lady, M. M.; and she has been instructed by me. If it seem meet to the *Samgha*, let N. N. come forward.” Then let her be told to come forward. Then let her be told to adjust her upper robe over one shoulder only, to bow down before the Bhikkhunîs, to sit down on her heels, and stretching forth her joined palms, to ask for the upasampadâ initiation, saying: “ I ask the *Samgha*, reverend Ladies, for initiation. May the *Samgha*, reverend Ladies, raise me up (out of the worldly life), having pity on me.” And a second and a third time is she to repeat that request.

6. ‘ Then let a learned and competent Bhikkhunî lay the following resolution before the *Samgha*: “ Let the *Samgha*, reverend Ladies, hear me. This person, N. N., desires to receive the upasampadâ initiation from M. M.; and she has been instructed by me. If it seem meet to the *Samgha*, let me question N. N. as touching the Disqualifications. Listen to me, N. N. [as before, down to the end of the questions].”

7. ‘ Then let a learned and competent Bhikkhunî lay the following motion before the *Samgha*: “ Let the *Samgha*, reverend Ladies, hear me. This person, N. N., desires to receive the upasampadâ initiation from the venerable lady, M. M. She is free from the Disqualifications, and is duly provided with alms-bowl and robes. This person, N. N., asks the *Samgha* for the upasampadâ initiation, the vene-

rable lady, M. M., being her proposer. If it seem meet to the *Samgha*, let the *Samgha* receive N. N., the venerable lady, M. M., being her proposer. That, then, is the motion.

“Let the *Samgha*, venerable Ladies, hear me. N. N. desires to receive the upasampadâ, the lady, M. M., being her proposer. The *Samgha* confers the upasampadâ upon N. N., the lady, M. M., being her proposer. Whosoever of the venerable ones agrees thereto, let her keep silence; whosoever agrees not thereto, let her speak. A second time I say the same thing.” [The whole of this paragraph repeated.] And a third time I say the same thing. [Paragraph repeated.]

‘The *Samgha* has conferred the upasampadâ upon N. N., the lady, M. M., being her proposer. The *Samgha* agrees thereto. Therefore is it silent. Thus do I understand.’

8. ‘Then, further, let her be taken before the *Bhikkhu-samgha*, and there told to arrange her robe over one shoulder only, to bow down before the *Bhikkhus*, and, sitting down on her heels, to stretch forth her joined palms, and say: “I, Sirs, N. N., who, being desirous of receiving the upasampadâ initiation from M. M., have received it on the one side (of the *Samgha*, from the *Bhikkhunis*), and have there been declared free (from the Disqualifications), do hereby ask the *Samgha* for the upasampadâ.” [The rest of the proceedings are the same as before the *Bhikkhunî-samgha*.] “May the *Samgha*, reverend Sirs, raise me up (out of the worldly life), having pity on me.” And a second time do I hereby ask [&c., repeated]. And a third time do I hereby ask [the same repeated].

[The rest of the proceedings are the same as in the last sections 6 and 7, putting 'Bhikkhu' for 'Bhikkhunī,' and 'reverend Sirs' for 'reverend Ladies.']

'Then, further, let them (the Bhikkhus) measure the shadow, tell (the newly-received Bhikkhunī) what season and what date it is, tell her what part of the day it is, tell her the whole formula¹, and tell the Bhikkhunīs: "You are to teach her what are the three things allowed², and what are the eight things interdicted³."'

18.

Now at that time Bhikkhunīs wasted their time in the dining-hall, doubting as to which should take which seat.

They told this matter to the Blessed One.

'I prescribe, O Bhikkhus, that the senior eight Bhikkhunīs shall take their seats according to seniority, and the rest as they happen to come in.'

Now at that time Bhikkhunīs on the ground that the Blessed One had so prescribed, let the eight senior Bhikkhunīs in every other place take

¹ *Samgāti* On the meaning of this curious use of the word, see our note on the corresponding section for the Bhikkhus (*Mahāvagga* I, 77).

² The three *Nissayas*, which are doubtless the same as the 1st, 2nd, and 4th of the four Resources mentioned in the corresponding paragraph for Bhikkhus (*Mahāvagga* I. 77). The third is forbidden to Bhikkhunīs, below, X, 23.

³ *Attha akaranīyāni* These must bear the same relation to the eight Bhikkhunī *Pārāgikas* as the four Interdicts in the corresponding paragraph for the Bhikkhus (*Mahāvagga* I. 78) do to the four Bhikkhu *Pārāgikas*.

exclusive possession (of the first eight seats), and the rest arranged themselves as they came in.

They told this matter to the Blessed One.

‘I prescribe, O Bhikkhus, as above, only in the case of the dining-hall. Everywhere else let there be no exclusive right to seats by seniority.’

19.

1. Now at that time the Bhikkhunis did not hold Pavâranâ.

They told this matter to the Blessed One.

‘A Bhikkhunî is not, O Bhikkhus, to omit holding Pavâranâ. Whosoever does so, shall be dealt with according to law¹.’

Now at that time the Bhikkhunis held Pavâranâ by themselves, and not in the Bhikkhu-saṃgha.

They told this matter to the Blessed One.

‘A Bhikkhunî is not, O Bhikkhus, to hold Pavâranâ apart, and not in the Bhikkhu-saṃgha. Whosoever does so, shall be dealt with according to law².’

Now at that time Bhikkhunis holding Pavâranâ with the Bhikkhus only, and not apart by themselves, disturbed (the meeting of the Bhikkhu-saṃgha).

They told this matter to the Blessed One.

‘A Bhikkhunî is not, O Bhikkhus, to hold Pavâranâ with the Bhikkhu-saṃgha only. Whosoever does so, shall be guilty of a dukkata².’

Now at that time Bhikkhunis spent all their time

¹ The 57th Bhikkhunî Pâkittiya, which is the same as the 4th Gaudhamma above, X, 1, 4.

² See last note.

before noon holding Pavâraṇā [and so had no time left for the early meal].

They told this matter to the Blessed One.

‘I prescribe, O Bhikkhus, that they hold Pavâraṇā in the afternoon.’

When holding Pavâraṇā in the afternoon, they had not time enough [to conclude their own ceremony that day, and take part in that of the Bhikkhus].

They told this matter to the Blessed One.

‘I allow them, O Bhikkhus, to hold their own Pavâraṇā one day, and that with the Bhikkhus the next day.’

2. Now at that time the whole of the Bhikkhunī-saṃgha declaring, each one for herself, her Pavâraṇā before the Bhikkhu-saṃgha, disturbed (the proceedings).

They told this matter to the Blessed One.

‘I prescribe, O Bhikkhus, that some one learned and competent Bhikkhunī be deputed to make the Pavâraṇā invitation on behalf of the Bhikkhunī-saṃgha before the Bhikkhu-saṃgha. And thus, O Bhikkhus, is she to be deputed :

“First, the Bhikkhunī is to be asked (whether she be willing to serve). When that has been done, a learned and discreet Bhikkhunī is to lay this motion before the Saṃgha : Let the Saṃgha, venerable Ladies, hear me. If it seem meet to the Saṃgha, let the Saṃgha depute N. N. to make the Pavâraṇā invitation on behalf of the Bhikkhunī-saṃgha before the Bhikkhu-saṃgha. That is the motion.

“Let the Saṃgha, venerable Ladies, hear me. The Saṃgha deposes N. N. to make the Pavâraṇā invitation on behalf of the Bhikkhunī-saṃgha before the Bhikkhu-saṃgha. Whosoever of the venerable

ones approves thereof, let her keep silence.. Who-soever approves not thereof, let her speak.

“N. N. is deputed by the *Samgha* to make the *Pavâranâ* invitation on behalf of the *Bhikkhunî-samgha* before the *Bhikkhu-samgha*. The *Samgha* approves thereof. Therefore is it silent. Thus do I understand.”

3. ‘When that *Bhikkhunî* has been deputed, she, accompanied by the *Bhikkhunî-samgha*, is to go before the *Bhikkhu-samgha*, arrange her robe over one shoulder, bow down before the *Bhikkhus*, and sitting on her heels, to stretch forth her joined palms, and say: “The *Bhikkhunî-samgha* invites the *Bhikkhu-samgha* (to point out to them any faults they may have committed) in respect of things heard, or seen, or suspected. May the *Bhikkhu-samgha* speak to the *Bhikkhunî-samgha* (if there be anything wherein they have offended) out of compassion toward them. Then will they, if they perceive the offence, confess the same. And a second time the *Bhikkhunî-samgha* [the whole repeated]. And a third time [the whole repeated]¹.”

20. .

Now at that time *Bhikkhunîs* inhibited *Bhikkhus* from the *Upasatha*, or from the *Pavâranâ*, or from the *Exhortation*, or issued commands to them, or asked them to give them leave to rebuke them, or warned them of some offence they supposed they

¹ This, of course, is the same form that each separate member of the Order uses before his or her own *Samgha*. Compare our notes above on the corresponding passage in the *Mahāvagga*, IV, 1, 4.

were committing, or called upon them to remember whether or not they had committed an offence¹.

They told this matter to the Blessed One.

‘A Bhikkhunî is not, O Bhikkhus, to perform any one of these official acts towards a Bhikkhu. Should she do so, the act is itself invalid, and she is guilty of a dukkaṭa.’

Now at that time Bhikkhus inhibited Bhikkhunîs [&c., as before, giving the contrary decision].

21.

Now at that time the *Kḥabbaggiya* Bhikkhunîs had themselves carried in vehicles to which cows were yoked with a bull between them², or bulls were yoked with a cow between them. People were annoyed, murmured, and became indignant, saying: ‘That is what is done at the feast of the Gaṅgâ, and the Mahî².’

They told this matter to the Blessed One.

‘A Bhikkhunî is not, O Bhikkhus, to be carried in a vehicle. Whosoever does so, shall be dealt with according to law³.’

Now at that time a certain Bhikkhunî was sick, and unable to go on foot.

They told this matter to the Blessed One.

‘I allow the use of a carriage, O Bhikkhus, to a sick (Bhikkhunî)⁴.’

¹ On all these official acts of a Bhikkhunî, see the notes above on *Kullavagga* I, 5.

² On all these expressions, see our notes above at *Mahāvagga* V, 9, 3, where they recur word for word.

³ This is the 85th Bhikkhunî *Pāṭittiya*.

⁴ This is repeated from the 85th Bhikkhunî *Pāṭittiya*. The corresponding permission is given to Bhikkhus by *Mahāvagga* V, 10, 2.

Now the Bhikkhunis thought: 'Should the carts be yoked with cows or bulls?'

They told this matter to the Blessed One.

'I allow, O Bhikkhus, a cart yoked with cows or bulls, or drawn by hand¹.'

Now at that time a certain Bhikkhuni was much distressed by the jolting of the cart.

They told this matter to the Blessed One.

'I allow, O Bhikkhus, the use of a litter or sedan chair².'

22.

1. Now at that time a courtesan named *Addhakâsî*³ had adopted the religious life under the Bhikkhunis, and she wanted to go to Sâvatthi to be received as full member of the Order (to receive the upasampadâ initiation) by the Blessed One himself. And men of abandoned life heard of it, and beset the road. And when *Addhakâsî*, the courtesan, heard that they had done so, she sent a messenger to the Blessed One, saying: 'I want to receive the upasampadâ initiation: what course of action should I adopt?'

Then the Blessed One, in that connection, addressed the Bhikkhus, after delivering a religious discourse⁴, and said: 'I allow you, O Bhikkhus, to confer the upasampadâ initiation (upon Bhikkhunis) even by a messenger⁵.'

¹ *Hattha-vaṭṭakam*. See the note on Mahāvagga V, 10, 3.

² So also for Bhikkhus at Mahāvagga V, 10, 3.

³ On the meaning of this nickname or epithet, compare our note on Mahāvagga VIII, 2 (and see also VIII, 1, 1, and 3).

⁴ As set out in *Kullavagga* I, 1; Mahāvagga I, 35, 6.

⁵ The ordinary rule, no doubt, required, as in the case of Bhik-

2. They conferred it by (sending) a Bhikkhu as the messenger.

They told this matter to the Blessed One.

‘You are not, O Bhikkhus, to confer the upasampadâ initiation on a Bhikkhunî by sending a Bhikkhu as messenger. Whosoever does so, shall be guilty of a dukkaṭa.’

They conferred it by sending a female student a male novice a female novice an ignorant, incompetent Bhikkhunî, as the messenger.

[Similar decision in each case.]

‘I allow you, O Bhikkhus, to confer the upasampadâ initiation by sending a learned, competent Bhikkhunî as a messenger.’

3. ‘That Bhikkhunî messenger is to go before the Saṃgha, and arranging her robe over one shoulder, is to bow down before the Saṃgha, and sitting on her heels, to stretch forth her joined palms, and say: “N. N., having been desirous of receiving the upasampadâ initiation with the lady, M. M. (as her proposer), has received it on the one hand from the Bhikkhunî-saṃgha, and has there been declared free (from the Disqualifications¹). But she is prevented by some danger or other from coming before the Saṃgha (to have her initiation confirmed)². N. N. asks the Saṃgha for initiation. Let the Saṃgha raise her up (out of the worldly life) out of compassion upon her.’ [To be said thrice.]

khus, a Saṃgha of not less than ten persons (Mahāvagga I, 31 2, and IX, 4; 1), each of ten years standing or more (Mahāvagga I, 31, 8). But even for Bhikkhus there were, under special circumstances, certain relaxations of this rule (Mahāvagga V, 13, 11).

¹ See above, X, 17, 1, for the twenty-four Disqualifications.

² Compare above, X, 1. 4. and X, 17.

‘ Then let a learned, competent Bhikkhu lay the motion before the *Samgha*. “ Let the *Samgha*, venerable Sirs, hear me. N. N., having been desirous [statement of fact, as before]. If it seem meet to the *Samgha*, let the *Samgha* confer the upasampadâ initiation upon N. N., M. M. being her proposer. That is the motion.

“ Let the *Samgha*, venerable Sirs, hear me. N. N., [statement of fact, as before]. The *Samgha* hereby confers the upasampadâ initiation upon N. N., M. M. being her proposer. Whosoever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. And a second time I say the same thing. N. N., (&c., down to) let him speak. And a third time I say the same thing. N. N., (&c., down to) let him speak.

“ The *Samgha* has hereby conferred the upasampadâ initiation upon N. N., M. M. being her proposer. The *Samgha* approves thereof. Therefore is it silent. Thus do I understand.”

‘ Then, further, let them (the Bhikkhus) measure the shadow, tell (the messenger that she may tell the newly-received Bhikkhunî) what season and what date it is, tell her what part of the day it is, tell her the whole formula ; and tell the Bhikkhunîs to teach her what are the three things allowed, and what are the eight things interdicted¹.’

23.

Now at that time Bhikkhunîs dwelt in the forest, and men of abandoned life violated them.

¹ See above, X, 17, 8.

They told this matter to the Blessed One.

‘A Bhikkhunī is not, O Bhikkhus, to adopt the forest life. Whosoever does so, shall be guilty of a dukkaṭa¹.’

24.

I. Now at that time a certain lay disciple had given to the Bhikkhunī-saṃgha a servant’s lodge² (to live in).

They told this matter to the Blessed One.

‘I allow, O Bhikkhus, the use of a stable.’

It did not satisfy (their wants)³. They told this matter to the Blessed One.

‘I allow, O Bhikkhus, a separate residence for Bhikkhunīs.’

That did not satisfy their wants. They told this matter to the Blessed One.

‘I allow, O Bhikkhus, building operations⁴ (to be carried on for the benefit of Bhikkhunīs).’

¹ Compare Mahāvagga I, 30, 4, and I, 77, and our note above on X, 17, 8.

² This word has already occurred, in a list of various buildings, at Mahāvagga III, 5, 9, where we have rendered it stable. Buddhaghosa says here uddositan (MS udosita) ti bhaṇḍa-sālā, and as at Mahāvagga I, 61, assa-bhaṇḍā and hatthi-bhaṇḍā are evidently grooms attending on horses or elephants (compare Gāṭaka I, 62, 3), bhaṇḍa-sālā may mean a servant’s hall for the use of that particular class of servants. A lawsuit about an uddosita forms the Introductory Story to the 1st Bhikkhunī Saṃghādisesa, but the passage throws no light on the special meaning of the term. See also the Sutta-vibhanga on Nissaggiya II, 3, 5, and Khudda Sikkhā III, 19. The Sanskrit equivalent might perhaps be udavasita, if the reading of the Samanta Pāsādikā had any traditional value, but the id is not doubtful in the MSS of the text at any of the passages quoted. Assa-sālā is the word for stable at Gāṭaka I 62, 3.

³ Na sammati. See the note on V, 13, 3.

⁴ Navakammam. See the note above at V, 13, 3.

That did not satisfy their wants. They told this matter to the Blessed One.

‘I allow Bhikkhunīs, O Bhikkhus, to assign certain places to live in to individual members of the Order¹.’

25.

1. Now at that time a certain woman who had already conceived, but did not know it, was received into the Order among the Bhikkhunīs. Afterwards her womb moved within her². Then that Bhikkhunī thought: ‘How shall I now conduct myself towards this child?’

They told this matter to the Blessed One.

‘I allow her, O Bhikkhus, to bring it up till it have attained to years of discretion³.’

Then the Bhikkhunī thought: ‘It is not permissible for me to live alone, nor for any other Bhikkhunī to live with a male child. What course ought I to pursue?’

They told this matter to the Blessed One.

‘I allow the Bhikkhunīs, O Bhikkhus, to depute any one Bhikkhunī, and give her as a companion to that (first-mentioned) Bhikkhunī.’

¹ Puggalikam kâṭum. See the note above on X, 15, 1.

² There is a touching story founded on a similar incident which is given as the Introductory Story to No. 12 of the Gātakas, translated in Rh. D’s ‘Buddhist Birth Stories,’ pp 199–205. By the 61st Bhikkhunī Pāṭittiya it is lawful or unlawful to initiate a pregnant woman according as she is unconscious or conscious of the fact of her conception.

³ Viññutam pāpunāti. That is, no doubt, to puberty. Compare the opening phrases of the Introductory Story referred to in the last note (Gāta I, 231) and also Gāta III, 437.

‘And thus, O Bhikkhus, is she to be appointed : First that Bhikkhunî ought to be asked (whether she be willing to undertake the duty). After she has been asked, a learned and competent Bhikkhunî ought to lay the motion before the *Samgha*, saying :

“Let the *Samgha*, venerable Ladies, hear me. If it seem meet to the *Samgha*, let the *Samgha* depute N.N. as a companion to M.M. That is the motion.

“Let the *Samgha*,”’ [&c., as usual, to the end of the *Kammavâkâ*.]

2. Then that companion Bhikkhunî thought : ‘Now how should I conduct myself towards this child ?’

They told this matter to the Blessed One.

‘I prescribe that the Bhikkhunîs, O Bhikkhus, conduct themselves towards that child precisely as they would towards other men, save only as regards the sleeping under the same roof¹.’

3. Now at that time a certain Bhikkhunî, who had been guilty of a grievous offence, was living subject to the *Mânatta* penance². Then that Bhikkhunî thought : ‘It is not permissible for me to live alone, and it is not permissible for any other Bhikkhunî to live with me. What now ought I to do ?’

They told this matter to the Blessed One.

‘I allow the Bhikkhunîs, O Bhikkhus, to depute any one Bhikkhunî, and to give her as a companion to that Bhikkhunî. And thus, O Bhikkhus, ought

¹ *Sâgâram*, on which Buddhaghosa has no note.

² For what this implied. see *Kullavagga* II, 1, 2, and II, 6, 1, and compare the 5th *Garudhamma* above, X, 1, 4.

she to be deputed [&c., as in last section but one, down to the end of the *Kammaṇvâḥā*].'

26.

1. Now at that time a certain Bhikkhunī first abandoned the precepts, and then threw off the robes¹. Afterwards she came back, and asked the Bhikkhunīs to admit her into the Order again.

They told this matter to the Blessed One.

'A Bhikkhunī ought not, O Bhikkhus, to abandon the precepts. But by having thrown off the robes she is ipso facto incapable of being a Bhikkhunī.'

2. Now at that time a certain Bhikkhunī, though still wearing the orange-coloured robe, joined a sect of the Titthiyas. Afterwards she came back, and asked the Bhikkhunīs to receive her into the Order again.

They told this matter to the Blessed One.

'A Bhikkhunī, O Bhikkhus, who, when still wearing the orange-coloured robe, has gone over to the Titthiyas, is not to be received again².'

27.

1. Now at that time Bhikkhunīs, fearing to offend, would not let men salute them, or cut their hair or nails, or dress their wounds.

¹ On the distinction between these two phrases, see the note on Mahāvagga II, 22, 3.

² For the similar rule in the case of Bhikkhus, see Mahāvagga I, 38, 1.

They told this matter to the Blessed One.

‘I allow them, O Bhikkhus, to permit those things.’

2. Now at that time Bhikkhunīs, when sitting on a divan, allowed (other people thereon) to touch them with their heels.

They told this matter to the Blessed One.

‘A Bhikkhunī is not, O Bhikkhus, to sit on a divan¹. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time a certain Bhikkhunī was sick, and without using a divan she could not be at ease.

They told this matter to the Blessed One.

‘I allow Bhikkhunīs, O Bhikkhus, to use a half-divan².’

3. [Rule as to construction of priyies³.]

4. Now at that time the Bhikkhunīs used chunam at their baths.

People murmured, saying, ‘As the women in the world do!’

They told this matter to the Blessed One.

‘A Bhikkhunī is not, O Bhikkhus, to use chunam at her bath. Whosoever does so, shall be guilty of a dukkaṭa. I allow, O Bhikkhus, the use of clay and the red powder of rice husks⁴.’

¹ Pallankam. Compare Mahāvagga V, 10, 4. 5; Kullavagga V, 37 VI. 8, VI. 14, and the 42nd Bhikkhunī Pāṭitīya.

² Addha-pallankam. Probably a cushion, which only one person could use at a time.

³ Compare the Rules for the Bhikkhus, Kullavagga VIII, 9, 10, which we have also left untranslated. Buddhaghosa says here, *Heṭṭhā-vivaṭe upariṅkhanne u ettha saṅge kūpo knato hoti upari pana padaramattam eva sabba-disāsu paññāyati evaṃpe pi vaṭṭati*

⁴ Kukkusam. Buddhaghosa says here, *Kukkusam mattikan*

[Similar paragraph, ending]

‘A Bhikkhunī is not, O Bhikkhus, to use scented clay at her bath¹. Whosoever does so, shall be guilty of a dukkaṭa. I allow, O Bhikkhus, the use of common clay.’

Now at that time Bhikkhunīs bathing together in the steam-bath room made a tumult.

They told this matter to the Blessed One.

‘Bhikkhunīs are not, O Bhikkhus, to bathe in a steam-bath. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time Bhikkhunīs bathing against the stream allowed the rush of water against them.

They told this matter to the Blessed One.

‘A Bhikkhunī is not, O Bhikkhus, to bathe against the stream. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time Bhikkhunīs bathed in a place not a common bathing-place, and men of abandoned life violated them.

They told this matter to the Blessed One.

‘A Bhikkhunī is not, O Bhikkhus, to bathe at a place not a common bathing-place. Whosoever does so, shall be guilty of a dukkaṭa.’

Now at that time Bhikkhunīs bathed at a bathing-place used also by men. People murmured, were indignant, and complained, saying, ‘As those women do who are still living in the pleasures of the world¹.’

They told this matter to the Blessed One.

ti kuṇḍakaṇṇi k’eva mattikaṇṇi ka. The use of these last two was allowed to Bhikkhus by Kullavagga VI, 3, 1, for building purposes.

¹ This is apparently covered by the 88th and 89th Bhikkhunī Pāṭiṭṭiya.

‘A Bhikkhunī is not, O Bhikkhus, to bathe at a bathing-place used also by men. Whosoever does so, shall be guilty of a dukkaṭa. I allow, Bhikkhus, O Bhikkhus, to bathe at a bathing-place used by women.’

End of the Third Portion for Recitation.

End of the Tenth Khandhaka, the Bhikkhuni-Khandhaka.

ELEVENTH KHANDHAKA.

ON THE COUNCIL OF RÂGAGAHA.

1¹.

1. Now the venerable Mahâ Kassapa addressed the Bhikkhus, and said : ‘ Once I was travelling along the road from Pāvâ to Kusinârâ with a great company of the Bhikkhus, with about five hundred Bhikkhus. And I left the high road and sat myself down at the foot of a certain tree.

‘ Just at that time a certain naked ascetic (âgîvaka), who had picked up a Mandârava² flower in Kusinârâ, was coming along the road towards Pāvâ. And I saw him coming in the distance, and on seeing I said to him :

“ O, friend ! surely thou knowest our Master ? ”

“ Yea, friend, I know him. This day the Samana Gotama has been dead a week That is how I obtained this Mandârava flower.” ’

‘ Then, Sirs, of those of the Bhikkhus who were not yet free from their passions, some stretched out

¹ The following section differs from the corresponding passage in the ‘ Book of the Great Decease ’ (VI, 36-41) in the very curious and instructive way pointed out by H. O. in the Introduction to his edition of the text, p. xxvi, on which see the remarks of Rh. D. at p. xiii of the General Introduction to his ‘ Buddhist Suttas.’

² This was a flower which was supposed to grow only in heaven, and its appearance on earth showed that the devas, on some special occasion, had been casting down heavenly flowers upon the earth.

their arms and wept; and some fell headlong on the ground; and some reeled to and fro in anguish at the thought: "Too soon has the Blessed One died! Too soon has the Happy One passed away! Too soon has the Light gone out in the world!"

'But those of the Bhikkhus who were free from the passions (the Arahats) bore their grief, collected and composed at the thought: "Impermanent are all component things. How is it possible [that they should not be dissolved]?"

'Then I, Sirs, spake thus to the Bhikkhus: "Enough, Sirs! Weep not, neither lament! Has not the Blessed One already declared to us that it is the very nature of all things near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them? How then, Sirs, can this be possible—that whereas anything whatever born, brought into being and organised, contains within itself the inherent necessity of dissolution—how then can this be possible that such a being should not be dissolved? No such condition can exist!"

'Then at that time¹, Sirs, one Subhadda, who had gone out from the world in his old age, was seated there in the company of Bhikkhus. And Subhadda, the late-received one, said to the Bhikkhus: "Enough, Sirs! Weep not, neither lament! We are well rid of the great Samāṇa. We used to be annoyed by being told, 'This beseems you, this beseems you not.' But now we shall be able to do whatever we like; and what we do not like, that we shall not have to do¹."

¹ In the 'Book of the Great Decease' the following speech comes before the preceding one.

‘Come, Sirs, let us chant together the Dhamma and the Vinaya before what is not Dhamma is spread abroad, and what is Dhamma is put aside ; before what is not Vinaya is spread abroad, and what is Vinaya is put aside ; before those who argue against the Dhamma become powerful, and those who hold to the Dhamma become weak ; before those who argue against the Vinaya become powerful, and those who hold to the Vinaya become weak !’

2. ‘Let then the venerable Thera choose out Bhikkhus.’

Then the venerable Mahâ Kassapa chose out five hundred Arahats less one. And the Bhikkhus said to the venerable Mahâ Kassapa : ‘Lord, this venerable one, Ânanda, although he have not yet attained [to Nirvâṇa], yet is he incapable of falling into error through partiality, or malice, or stupidity, or fear, and thoroughly have the Dhamma and the Vinaya been learnt by him from the Blessed One himself. Therefore let our Lord choose the venerable Ânanda. And the venerable Mahâ Kassapa chose also the venerable Ânanda.’

3. Then it occurred to the Thera Bhikkhus : ‘In what place shall we now chant over together the Dhamma and the Vinaya ?’ And it occurred to the Thera Bhikkhus : ‘In Râgagaha is alms plentiful, and there is abundance of lodging-places. What, now, if we were to spend the rainy season at Râgagaha, and chant the Dhamma and the Vinaya together there : and if no other Bhikkhus were to go up to Râgagaha for the rainy season¹?’

4. Then the venerable Mahâ Kassapa laid the

¹ This last was necessary, for if other Bhikkhus spent the Was at Râgagaha, either they must take part in the council, or its

resolution before the *Samgha*: 'Let the venerable *Samgha* hear me. If the time seems meet to the *Samgha*, let the *Samgha* appoint that these five hundred Bhikkhus take up their residence during the rainy season at Râgagaha, to chant over together the Dhamma and the Vinaya, and that no other Bhikkhus go up to Râgagaha for the rainy season. This is the resolution. Let the venerable *Samgha* hear. The *Samgha* appoints accordingly. Whosoever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. The *Samgha* has appointed accordingly. Therefore is it silent. Thus do I understand.'

5. So the Thera Bhikkhus went up to Râgagaha to chant over together the Dhamma and the Vinaya. And the Thera Bhikkhus thought: 'The Blessed One has spoken in praise of the repair of dilapidations. Let us, then, during the first month of the rainy season repair such dilapidations, and during the middle month let us chant over the Dhamma and the Vinaya together' And during the first month they repaired dilapidation.

6. And the venerable Ānanda—thinking, 'Tomorrow is the assembly, now it beseems me not to go into the assembly while I am still only on the way (towards Arahatship)'—spent the whole night with mind alert. And at the close of the night, intending to lie down, he inclined his body, but before his head reached the pillow, and while his feet were still far from the ground, in the interval he became

decisions would have been invalid through its being incompletely constituted (want of *vaggatta*).

free from attachment to the world, and his heart was emancipated from the Âsavas (that is to say, from sensuality, individuality, delusion, and ignorance)¹.

7. And the venerable Mahâ Kassapa laid the resolution before the *Samgha*: 'If the time seem meet to the *Samgha*, I will question Upâli concerning the Vinaya.' And the venerable Upâli laid a resolution before the *Samgha*: 'Let the venerable *Samgha* hear me. If the time seems meet to the *Samgha*, I, when questioned by the venerable Mahâ Kassapa, will give reply.'

Then the venerable Mahâ Kassapa said to the venerable Upâli: 'Venerable Upâli, where was the first Pârâgika promulgated?'

'In Vesâlî, Sir.'

'Concerning whom was it spoken?'

'Concerning Sudinna, the son of Kalanda.'

'In regard to what matter?'

'Sexual intercourse.'

Thus did the venerable Mahâ Kassapa question the venerable Upâli as to the matter, as to the occasion, as to the individual concerned, as to the (principal) rule, as to the sub-rule², as to who would be guilty, and as to who would be innocent³, of the first Pârâgika.

¹ In other words, he became an Arahât. Some MSS. omit the clause about the feet.

² *Anupaññatti*. Turnour (Journal of the Asiatic Society of Bengal, 1837, p. 19) translates this word, which is not in Childers, by 'the sequel or application of the exhortation.' We think the *paññatti* refers to the principal rule (as laid down in the Sutta Vibhaṅga at the close of I, 5, 11), and the *anupaññatti* to the additions made to it in the following sections.

³ This last clause doubtless refers to the closing words in the account given in the Sutta Vibhaṅga of each rule.

‘Again, venerable Upâli, where was the second Pârâgika promulgated?’

‘At Râgagaha, Sir.’

‘Concerning whom was it spoken?’

‘Dhaniya, the potter’s son.’

‘In regard to what matter?’

‘The taking of that which had not been given¹.’

Thus did the venerable Mahâ Kassapa question the venerable Upâli as to the matter, and as to the occasion, and as to the individual concerned, and as to the (principal) rule, and as to the sub-rule, and as to who would be guilty, and as to who would be innocent of the second Pârâgika.

‘Again, venerable Upâli, where was the third Pârâgika promulgated?’

‘At Vesâlî, Sir.’

‘Concerning whom was it spoken?’

‘A number of Bhikkhus.’

‘In regard to what matter?’

‘Human beings².’

Thus did the venerable Mahâ Kassapa question the venerable Upâli as to [all the particulars, as before] of the third Pârâgika.

‘Again, venerable Upâli, where was the fourth Pârâgika promulgated?’

‘At Vesâlî, Sir.’

‘Concerning whom was it spoken?’

‘The Bhikkhus dwelling on the banks of the Vaggumudâ river.’

‘In regard to what matter?’

¹ That is, ‘theft.’

² That is, murder or manslaughter. ‘The slaying of’ is to be understood.

‘ Superhuman conditions.’

Thus did the venerable Mahâ Kassapa question the venerable Upâli as to [all the particulars, as before] of the fourth Pârâgika. And in like manner did he question him through both the Vinayas¹; and as he was successively asked, so did Upâli make reply.

8. Then the venerable Mahâ Kassapa laid a resolution before the *Samgha*: ‘ Let the venerable *Samgha* hear me. If the time seems meet to the *Samgha*, I would question Ânanda concerning the Dhamma.’

And the venerable Ânanda laid a resolution before the *Samgha*: ‘ Let the venerable *Samgha* hear me. If the time seems meet to the *Samgha*, I, as questioned by the venerable Mahâ Kassapa, will give reply.’

And the venerable Mahâ Kassapa said to the venerable Ânanda: ‘ Where, venerable Ânanda, was the Brahmagâla spoken?’

‘ On the way, Sir, between Râgagaha and Nalanda, at the royal rest-house at Ambalattikâ².’

‘ Concerning whom was it spoken?’

‘ Suppiya, the wandering ascetic, and Brahmadatta, the young Brâhman.’

Thus did the venerable Mahâ Kassapa question

¹ Ubhato-vinaye. That is, relating on the one hand to Bhikkhus, and on the other to Bhikkhunīs (not Sutta Vibhaṅga and Khandhakas). The Burmese MS. at Berlin reads ubhato-vibhange, suggested possibly by Buddhaghosa’s expression in the corresponding part of his accounts of this Council at the commencement of the Sumaṅgala Vilâsini and the Samanta Pâsâdikâ (see Turnour, loc. cit., and H. O., Vinaya III, 290.)

² In the text read râgâgârake, as suggested in the notes at p. 329, and confirmed by the Sutta itself (ed. Grimblot).

the venerable Ânanda as to the occasion of the Brahmagâla, and as to the individuals concerning whom it was spoken.

‘And again, venerable Ânanda, where was the Sâmañña-phala spoken?’

‘At Râgagaha, Sir; in Givaka’s Mango Grove.’

‘And with whom was it spoken?’

‘With Agâtasattu, the son of the Vedehi.’

Thus did the venerable Mahâ Kassapa question the venerable Ânanda as to the occasion of the Sâmañña-phala, and as to the individual concerned. And in like manner did he question him through the five Nikâyas, and as he was successively asked, so did Ânanda make reply.

9. Then the venerable Ânanda spake thus to the Thera Bhikkhus: ‘The Blessed One, Sirs, at the time of his passing away, spake thus to me: “When I am gone, Ânanda, let the Samgha, if it should so wish, revoke all the lesser and minor precepts¹.”’

‘Did you then, venerable Ânanda, ask the Blessed One which were the lesser and minor precepts?’

‘No, Sirs.’

Some Theras then said that all the rules save the four Pârâgikas; others that all save those and the thirteen Samghâdisesas; others that all save those and the two Aniyatas; others that all save those and the thirty Nissaggiyas; others that all save those and the ninety-two Pâkittiyas; others that all save those and the four Pâkidesaniyas were lesser and minor precepts.

Then the venerable Mahâ Kassapa laid a resolution before the Samgha: ‘Let the venerable

¹ ‘Book of the Great Decease,’ VI, 3.

Samgha hear me. There are certain of our precepts which relate to matters in which the laity are concerned. Now the laity know of us that "such and such things are proper for you *Samanas* who are *Sakyaputtiyas*, and such and such things are not." If we were to revoke the lesser and minor precepts, it will be said to us: "A set of precepts was laid down for his disciples by the *Samana* Gotama to endure until the smoke should rise from his funeral pyre¹. So long as their teacher remained with these men, so long did they train themselves in the precepts. Since their teacher has passed away from them, no longer do they now train themselves in the precepts.'

'If the time seems meet to the *Samgha*, not ordaining what has not been ordained, and not revoking what has been ordained, let it take upon itself and ever direct itself in the precepts according as they have been laid down. This is the resolution.

'Let the venerable *Samgha* hear me. [These things being so²] the *Samgha* takes upon itself the precepts according as they have been laid down. Whosoever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. The *Samgha* has taken upon itself the precepts according as they were laid down. Therefore does it keep silence. Thus do I understand.'

10. Now the Thera Bhikkhus said to the vener-

¹ *Dhûmakâlikam*. See our note above on VI, 17, 1. *Buddhaghosa* says here, *Dhûmakâlikan ti yâva samanassa Gotamassa parinibbâna-ñitika-dhûmo paññâyati tâvakâlo ti attho*.

² The whole repeated.

able Ânanda : 'That was ill done by thee, friend Ânanda, in that thou didst not ask the Blessed One which were the lesser and minor precepts. Confess thy fault.'

'Through forgetfulness was it, Sirs, that I did not ask that of the Blessed One. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault¹.'

'This also, friend Ânanda, was ill done by thee, in that thou steppedst upon the Blessed One's rainy-season garment to sew it. Confess thy fault.'

'It was not, Sirs, through any want of respect to the Blessed One that I did so. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault.'

'This also, friend Ânanda, was ill done by thee, in that thou causedst the body of the Blessed One to be saluted by women first², so that by their weeping the body of the Blessed One was defiled by tears. Confess that fault.'

'I did so, Sirs, with the intention that they should not be kept beyond due time. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault.'

'This too, friend Ânanda, was ill done by thee, in that even when a suggestion so evident and a hint so clear were given thee by the Blessed One, thou didst not beseech him, saying, "Let the Blessed One remain on for a kalpa! Let the Happy One remain on for a kalpa for the good and happiness of the

¹ Compare Mahāvagga X, 1, 8, at the end.

² It is worthy of notice that this episode is not referred to in the 'Book of the Great Decease' (VI, 23-26. Compare V, 46-51).

great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men¹!" Confess that fault.'

'I was possessed (by the Evil One)², friends, when I refrained from so beseeching him. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault.'

'This also, friend Ânanda, was ill done by thee, in that thou exertedst thyself to procure admission for women into the Dhamma and Vinaya proclaimed by the Tathâgata³. Confess that fault.'

'That did I do, friends, thinking of Mahâ Pagâpati the Gotamî, the sister of the Blessed One's mother; his nurse and comforter, who gave him milk; how she, when she who had borne him was dead, herself suckled him as with mother's milk. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault.'

II. Now at that time the venerable Purâna was wandering through the Southern Hills with a great company of Bhikkhus, with five hundred Bhikkhus. And when the Thera Bhikkhus had completed the chanting over together of the Dhamma and the Vinaya, he, having stayed in the Southern Hills as long as he thought fit, went on to Râgagaha to the Veŭvana, to the Kalandaka Nivâpa, where the Thera Bhikkhus were, and having greeted the Thera Bhikkhus, he took his seat on one side.

¹ This refers to the conversations in the 'Book of the Great Decease,' III, 1-4, and 43-60 (especially 56).

² *Pariyuŭhita-kitto*. The words in parentheses are supplied from the 'Book of the Great Decease,' III, 4, where see Rh. D.'s note on the spelling of the word.

³ *Pabbaggam*, admission into the Order.

When he was so seated, the Thera Bhikkhus said to him :

‘The Dhamma and the Vinaya, friend Purāṇa, have been chanted over together by the Thera Bhikkhus. Do thou, then, submit thyself to and learn the text so rehearsed by them¹.’

‘The Dhamma and the Vinaya, Sirs, have been well sung by the Theras. Nevertheless, even in such manner as it has been heard by me, and received by me from the very mouth of the Blessed One, in that manner will I bear it in my memory.’

12. Now the venerable Ānanda said to the Thera Bhikkhus : ‘The Blessed One, Sirs, said to me at the time of his death : “Let then the Saṃgha, Ānanda, when I am dead, impose the higher penalty on Kḥanna the Bhikkhu.”’

‘Didst thou then, friend Ānanda, ask the Blessed One what the higher penalty was?’

‘I did, Sirs, (and the reply was) : ‘Let Kḥanna the Bhikkhu, Ānanda, say whatever he may wish ; but the Bhikkhus should neither speak to him, nor exhort him, nor admonish him.”’

‘Do thou, then, friend Ānanda, let Kḥanna the Bhikkhu know that the higher penalty has been imposed upon him.’

‘How can I, Sirs, do so ? Passionate is that Bhikkhu, and rough.’

‘Go then, friend Ānanda, in company with a number of other Bhikkhus.’

‘Even so, Sirs,’ said Ānanda, in assent to the Thera Bhikkhus. And he took with him a number

¹ Sangītiṃ upehi.

² See ‘Book of the Great Decease,’ VI, 4

of Bhikkhus, to wit, five hundred Bhikkhus, and embarked on a boat going up stream, and disembarked at Kosambi, and not far from king Udena's park he took his seat at the foot of a certain tree.

13. Now at that time king Udena was enjoying himself in the park together with the ladies of his palace. And the ladies heard that their teacher, the venerable Ânanda, was seated at the foot of a tree not far from the park. And they said to king Udena :

‘ They say that our teacher, the venerable Ânanda, is seated at the foot of a tree not far from the park. We desire, Lord, to go and see him.’

‘ Go, then, and see the Samana Ânanda.’ And they went and saluted the venerable Ânanda, and took their seats on one side. And he instructed, and aroused, and incited, and gladdened them with religious discourse. And when that discourse was concluded, they presented the venerable Ânanda with five hundred robes, and exalted and thanked him for his discourse, and arose from their seats, and saluted him, and keeping him on their right sides as they passed him, they departed thence.

14. And king Udena saw the ladies coming from the distance. And on seeing them he said to them :

‘ Well, did you succeed in seeing the Samana Ânanda ?’

‘ We saw him, Sire.’

‘ Did you present the Samana Ânanda with any gift ?’

‘ We gave, Sire, to the venerable Ânanda five hundred robes.’

Then king Udena was indignant and annoyed, and became angry, saying :

‘How can the Samana Ânanda accept so many robes? Would he set up as a hawker in cloths, or would he open a shop¹?’

And king Udena went to where the venerable Ânanda was, and after exchanging with him the greetings and compliments of friendship and civility, sat down by his side. And when he was so seated, he said to him :

‘Did our ladies come hither, Ânanda?’

‘Yes, great king.’

‘Did they give anything to your reverence?’

‘They gave me, great king, five hundred robes.’

‘And what does your reverence intend to do with those five hundred robes?’

‘I shall divide them, great king, among those of the Bhikkhus whose robes are worn out.’

‘And what do you intend, Ânanda, to do with the worn-out robes?’

‘Of those, great king, we shall make counterpanes.’

‘And what do you intend to do, Ânanda, with the old counterpanes?’

‘Of those, great king, we shall make bolster cases.’

‘And what do you intend to do, Ânanda, with the old bolster cases?’

‘Of those, great king, we shall make carpets.’

‘And what do you intend to do, Ânanda, with the old carpets?’

‘Of those, great king, we shall make towels for the washing of the feet.’

‘And what do you intend to do, Ânanda, with the old towels?’

¹ Paggâhika-sâlâ, on which Buddhaghosa says nothing.

‘Of those, great king, we shall make dusters.’

‘And what do you intend to do, Ānanda, with the old dusters?’

‘Those, great king, we shall tear in shreds, and beat up with mud, and use them for making flooring of clay.’

Then king Udena thought: ‘These Sakyaputtiya Samanas make general use of everything in a conscientious way, and take nothing as one man’s peculiar property¹.’ And he presented other five hundred pieces of cloth to the venerable Ānanda.

15. But Ānanda went on to the Ghosita Ārāma, and sat down then on the seat spread out for him. And the venerable Kḥanna went to the place where he was and saluted him, and took his seat beside him. And when he was so seated, Ānanda said to him:

‘The Saṃgha, friend Kḥanna, has imposed upon you the higher penalty.’

‘What then, friend Ānanda, is the higher penalty?’

‘You, friend Kḥanna, may say to the Bhikkhus whatever you wish; but the Bhikkhus are neither to speak to you, nor exhort you, nor admonish you.’

‘Shall I not be even a slain man, friend Ānanda, so long as I am neither spoken to, nor exhorted, nor admonished by the Bhikkhus?’ said Kḥanna, and he fainted and fell.

Then the venerable Kḥanna, pained, grieved, and seized with remorse through the higher penalty, remained alone and separate, earnest, zealous, and resolved. And ere long he attained to that supreme

¹ Na kulāvam gāmenti, on which Buddhaghosa says nothing.

goal¹ of the higher life for the sake of which men even of good family go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face! And he became conscious that rebirth was at an end for him, that the higher life had been fulfilled, that all that should be done had been accomplished, and that, after this present life, there would be no beyond²!

So the venerable *Khanna* became yet another among the Arahats. And after he had attained to Arahatship, the venerable *Khanna* went to the venerable *Ānanda*, and said :

‘Remove from me now, friend *Ānanda*, the higher penalty.’

‘From the moment, friend *Khanna*, that you had realised Arahatship, from that moment was the higher penalty removed from you.’

16. Now whereas five hundred Bhikkhus, without one failing, without one more, took part in this rehearsal of the Vinaya, therefore is that rehearsal of the Vinaya called ‘that of the five hundred’³.

Here ends the Eleventh Khandhaka, on the
Rehearsal by the Five Hundred.

¹ That is, Arahatship, *Nirvāṇa*.

² This *Nirvāṇa* paragraph is constantly recurring (e.g. ‘Book of the Great Decease,’ V, 68; *Mahāvagga* V, 1, 18; *Samyutta* VII. 1).

³ Compare XII, 2, 9.

TWELFTH KHANDHAKA.

ON THE COUNCIL OF VESÂLÎ.

1.

1. Now at that time, a century¹ after the death of the Blessed One, the Bhikkhus of Vesâlî, Vaggians, promulgated at Vesâlî the ten theses :—(1) that storing salt in a horn vessel was permissible; (2) that the midday meal might be eaten when the sun's shadow showed two finger breadths after noon; (3) that he who intends to go into the village could begin to eat again after he had once left off; (4) that a number of Bhikkhus residing within the same boundary might hold Uposatha separately; (5) that a *Samgha* not at unity within itself might carry out an official act, undertaking to inform Bhikkhus of it; (6) that it was permissible for a Bhikkhu to do anything adopted as a practice by his *Upagghâya*, (7) that curds might be eaten by one who had already finished his midday meal; (8) that it was permissible to drink unfermented toddy; (9) that a rug or mat need not be of the limited size prescribed if it had no fringe; (10) that it was permissible to receive gold and silver².

¹ As pointed out at p. xxii of our Introduction, we believe this number ought not to be taken too literally, but to be considered a round number.

² The above terms are explained below, §§ 1, 10, and 2, 8.

Now at that time the venerable Yasa, the son of Kâkandaka, who was wandering through the Vaggian country, arrived at Vesâlî; and there the venerable Yasa stayed at the Mahâvana, in the Kûtâgâra Hall.

Now at that time the Vaggian Bhikkhus of Vesâlî, on Uposatha day, filled a copper pot with water and placed it in the midst of the Bhikkhu-saṃgha, and said to such of their Vesâlian lay disciples as came there: 'Give, Sirs, to the Saṃgha a kahâpana¹, or half a one, or a pâda, or a mâsaka. It will be wanted for the Saṃgha, for the provision of various utensils.'

When they had thus spoken, the venerable Yasa, the son of Kâkandaka, said to the lay disciples: 'Do, Sirs, nothing of the kind. The use of gold and silver is not allowed to the Sakyaputtiya Samanas. The Sakyaputtiya Samanas neither allow it to be given to them, nor take charge of it. The Sakyaputtiya Samanas are men whose gems and jewelry have been laid aside, and who are without silver and without gold.'

Though the lay disciples from Vesâlî had been thus addressed by the venerable Yasa, the son of Kâkandaka, they gave money to the Saṃgha. And the Vaggian Bhikkhus of Vesâlî, at the close of the night, reserving one portion², divided that money according to the number of the Bhikkhus. And they said to the venerable Yasa, the son of Kâkandaka:

'This, friend Yasa, is thy due portion of the money.'

¹ About a penny; on this and the following terms, see Rh. D's 'Ancient Coins and Measures, &c.,' p. 6.

² Paṭiviso. See Mahâvagga VIII, 27, 4.

‘I have no due portion in that money. I do not allow any money to be given to me.’

2. Then the Vaggian Bhikkhus of Vesālī said one to another: ‘This brother, Yasa, the son of Kākandaka, upbraids and reviles, and renders dissatisfied believing and faithful followers. Come, let us carry out against him the Act of Reconciliation¹.’ And they did so.

Then the venerable Yasa, the son of Kākandaka, said to them: ‘It has been laid down, Sirs, by the Blessed One, that a companion shall be appointed to go as messenger with a Bhikkhu against whom the Act of Reconciliation has been carried out². Appoint, Sirs, a Bhikkhu, as companion messenger to me.’ And the Vaggian Bhikkhus of Vesālī deputed a Bhikkhu to that work, and gave him as a companion messenger to the venerable Yasa.

And the venerable Yasa, taking the companion Bhikkhu with him, entered into Vesālī, and said to the believing laymen there:

‘I am said, Sirs, to be upbraiding and reviling, and rendering dissatisfied believing and faithful followers, thereby that I have said what is against the Dhamma to be against the Dhamma, and what is Dhamma to be Dhamma, and what is against the Vinaya to be against the Vinaya, and what is Vinaya to be Vinaya.

3. ‘Now the Blessed One was once, Sirs, staying at Sāvattī in the Getavana, Anātha Pindika’s pleasure-ground. And there, Sirs, the Blessed One exhorted the Bhikkhus, and said:

¹ Paṭisāraṇiya-kamma. See Kullavagga I, 18.

² On Anudūta, see Kullavagga I, 20-22.

“There are, O Bhikkhus, four obstructions of the sun and moon, by which when the sun and moon are affected, they give no heat and they give no light, and they are no longer glorious. And what are the four? They are clouds and fog and dusty smoke and Râhu¹, by which when the sun and the moon are affected they give neither heat nor light nor sheen. Just so, O Bhikkhus, there are four stains by which when Samanas and Brâhmans are affected they give neither heat nor light nor sheen. And what are the four? There are some Samanas and Brâhmans who drink strong drink, and things intoxicating, abstaining not therefrom². This is the first of such stains. And further, O Bhikkhus, there are some Samanas and Brâhmans who practise sexual intercourse, and abstain not therefrom. This is the second of such stains. And further, O Bhikkhus, there are some Samanas and Brâhmans who accept silver and gold, abstaining not from the use thereof. This is the third of such stains. And lastly, O Bhikkhus, there are some Samanas and Brâhmans who gain their livelihood by low arts³, abstaining not from such means of life. This is the fourth of such stains.”

‘Thus spoke, Sirs, the Blessed One : and when the Happy One had thus spoken, the Master further said :

“Stained by lust and malice, some Samanas and Brâhmans,

¹ That is, eclipse.

² It is curious that this matter is not, like all the following, referred to in the Sîlas. See Rh. D.'s 'Buddhist Suttas,' p. 190.

³ Those, namely, which are set out in the Mahâ Sîla (Rh. D.'s 'Buddhist Suttas,' pp. 196-203).

Men blinded by ignorance, praise things that
seem to have delight.

Strong drink they drink and fierce, indulge in
sensual acts,

Devoid of wisdom, silver and gold they take.

And by low arts some Samanas and Brâhmans
live.

Stains are such actions called by the Buddha
of the Solar race,

Stains—by which defiled some Samanas and
Brâhmans,

Impure brutes and unclean, give neither heat
nor light.

Covered rather by darkness, purblind, enslaved
by craving lusts,

They enlarge the realm of death¹, and dread
rebirth they gain."

'It is for upholding this opinion that I, Sirs, have
been said to be upbraiding and reviling and render-
ing dissatisfied believing and faithful followers, in
that I have said what is against the Dhamma to be
against the Dhamma, and what is Dhamma to be
Dhamma ; what is against the Vinaya to be against
the Vinaya, and what is Vinaya to be Vinaya.

4. 'And once the Blessed One was staying, Sirs,
at Râgagaha, in the Veluvana, at the Kalandaka
Nivâpa. Now at that time among the royal atten-
dants sitting together in the women's apartment in
the palace, the following saying was heard : "Silver
and gold is allowed to the Sakyaputtiya Samanas.

¹ That is, by being repeatedly reborn they continually die.
Vaddhenti kaṭasin ti punappunam kalevara-nikkhipamâna-
bhûmim vaddhenti, says Buddhaghosa. The word occurs at
Gâtaka I, 146.

The Sakyaputtiya Samanas accept it, and take it in charge." Now at that time *Mazikû/aka*, a village headman, was present. And he said to the people there: "Say not so, Sirs. Neither is silver and gold allowed to the Sakyaputtiya Samanas, nor do they accept it, nor take it in charge. The Sakyaputtiya Samanas are men who have laid aside gems and jewelry, and are without silver, and without gold." And the headman, *Mazikû/aka*, succeeded in satisfying them.

'Then the headman, *Mazikû/aka*, went to the place where the Blessed One was and saluted him, and took his seat on one side. And he told the Blessed One the whole matter¹, and said :

"Now am I, Lord, in maintaining as I did, one who speaks according to the word of the Blessed One, one who does not falsely represent the Blessed One, one who does not put forth minor matters in the place of the true Dhamma? And is there anything that leads to blame in such discussion, this way and that, as touching the observance of the rules of the order²?"

"Most certainly, *Mazikû/aka*, in maintaining thus you speak in accordance with my word, and do not represent me falsely, nor put forth minor matters as the true Dhamma. Nor is there anything leading to blame in such discussions. For gold and silver is not allowed, *Mazikû/aka*, to the Sakyaputtiya Samanas, nor ought they to accept it, nor take it in charge. Men who have laid aside gems and jewelry are the Sakyaputtiya Samanas,

¹ The whole is repeated in the text.

² The whole of this speech recurs, nearly word for word, in the Mahāvagga VI, 31, 4.

men without silver and without gold. For to whomsoever, *Manikû/aka*, gold and silver are allowed, to him also the five kinds of sensual pleasure¹ are allowed. And to whomsoever these five kinds of pleasure are allowed, him you may know of a certainty to be following neither the rule of the *Samanas*, nor the rule of the sons of *Sâkya*. Although, *Manikû/aka*, I have said that he who is in need of grass may seek for grass, and he who is in need of wood may seek for wood, and he who is in need of a conveyance may seek for a conveyance, and he who is in need of a servant may seek for a servant; yet have I never said in any way whatever that gold or silver may be sought after or accepted."

'It is for maintaining this opinion that I, Sirs, have been said to be upbraiding and reviling and rendering dissatisfied believing and faithful followers, in that I have said what is against the Dhamma to be against the Dhamma, and what is Dhamma to be Dhamma; that what is against the Vinaya is against the Vinaya, and what is Vinaya is Vinaya.'

5. 'And once, Sirs, the Blessed One at the same place, at *Râgagaha*, on the occasion of the matter of *Upananda*, the *Sâkya*n, distinctly laid down a precept by which gold and silver were forbidden².

'It is for maintaining this opinion that I, Sirs, have been said to be upbraiding and reviling and rendering dissatisfied believing and faithful followers, in that I have said what is against the

¹ Compare *Kullavagga* VII, 1, 2.

² This is set out in full in the *Sutta Vibhanga* in the Introduction to the 18th *Nissaggiya Pâkittiya*.

Dhamma to be against the Dhamma, and what is Dhamma to be Dhamma ; that what is against the Vinaya is against the Vinaya, and what is Vinaya is Vinaya.'

6. When he had thus spoken, the lay brethren said to Yasa, the son of Kâkandâka : ' There is but one, Sirs¹, who is a Sakyaputtiya Samana, our master, Yasa, the son of Kâkandâka. All the rest are no Samanas, neither Sakyaputtiyas. Let the venerable Yasa, the son of Kâkandâka, dwell among us. We will exert ourselves to provide him with robes, and food, and medicine, and the necessities for the sick.'

Then the venerable Yasa, the son of Kâkandâka, having gained over the lay brethren, returned with the companion Bhikkhu to the Ârâma.

7. And the Vaggian Bhikkhus of Vesâlî asked the companion Bhikkhu : ' Did Yasa, the son of Kâkandâka, obtain, Sir, the forgiveness of the lay brethren ? '

' Evil, Sirs, hath been wrought against us. Yasa, the son of Kâkandâka, and he alone has been decided to be a Sakyaputtiya Samana, and all of us neither Samanas nor Sakyaputtiyas.'

Then the Vaggian Bhikkhus of Vesâlî said : ' The venerable Yasa, the son of Kâkandâka, without being deputed by us, has proclaimed to laymen (a false doctrine)². Come, let us carry out the Act of Suspension³ against him.' And

¹ They are speaking to Yasa and the anudûta.

² This cannot refer to the 9th Pâññattiya, which only speaks of making known grievous offences. Anguttara II, 5, 2 refers to laymen as well as to sâmaneras.

³ Ukkhepaniya-kamma. See Kullavagga I, 25.

they assembled together with the intention of doing so.

But the venerable Yasa, the son of Kâkandaka, rose up into the sky and descended at Kosambî. And he sent messengers to the Bhikkhus of the Western country, and of Avanti, and of the Southern country¹, saying, 'Let your reverences come! We must take in charge this legal question before what is not Dhamma is spread abroad, and what is Dhamma is put aside; before what is not Vinaya is spread abroad, and what is Vinaya is put aside; before those who argue against the Dhamma become powerful, and those who argue in favour of the Dhamma become weak; before those who argue against the Vinaya become powerful, and those who argue in favour of the Vinaya become weak.'

8. Now at that time the venerable Sambhûta Sânavâsî² was dwelling on the Ahogaṅga Hill³. And thither the venerable Yasa, the son of Kâkandaka, went; and on his arrival he saluted the venerable Sambhûta Sânavâsî, and took his seat on one side: and being so seated he said to him:

'Lord, these Vaggian Bhikkhus of Vesâlî have

¹ On these terms, compare note on Mahāvagga VII, 1, 1.

² Sânavâsî is, literally, he who wears a hempen dress. In the traditions of the Sanskrit Buddhist literature we find mentioned a Sânavâsika, said to be a predecessor, in the teacher and pupil line, of Upagupta (Wassilief, p. 44). The Nepalese call him *Soṇavâsî* (Rajendralâl Mitra, 'Sanskrit Buddhist Literature of Nepâl,' p. 10). He is the hero of the Sânavâsî Avadâna part of the Bodhisatva Avadâna Kalpalatâ (Mitra, p. 67, Bendall 'Catalogue of Cambridge MSS.,' p. 42), where the name is explained: 'I wished for an ochre-coloured robe (*soṇa*); hence I was called Sânavâsî.'

³ See, for the position of this mountain, our note last quoted.

put forward ten theses.' And he told him what they were¹, and added: 'Come now, Lord, let us take in charge this last question before what is not Dhamma is spread abroad, and what is Dhamma is put aside; before what is not Vinaya is spread abroad, and what is Vinaya is put aside; before those who argue against the Dhamma become powerful, and those who argue in favour of the Dhamma become weak; before those who argue against the Vinaya become powerful, and those who argue in favour of the Vinaya become weak.'

'Even so, Lord,' said the venerable Sambhûta Sânavâsî, in assent to the venerable Yasa Kâkaṇḍaka-putta.

Then about sixty Bhikkhus from the Western country, all of whom were hermits, all of whom lived only on alms, all of whom dressed only in cast-off clothes, and kept only three robes, and all of whom were Arahats, assembled together at the Ahogaṅga Hill. And about eighty-eight from Avanti and the Southern country, some of whom were hermits, and some of whom lived only on alms, and some of whom dressed only in cast-off clothes, and some of whom kept only three robes, but all of whom were Arahats, met together with them on the Ahogaṅga Hill.

9. And the Thera Bhikkhus, consulting together, came to this conclusion: 'This legal question, now, is hard and subtle. How can we obtain such support that we may have the greater power at the decision thereof²?'

¹ In the text the full words of I, 1 are here repeated.

² Compare below, XII, 2, 1.

Now at that time the venerable Revata was dwelling at Soreyya, and he was wise in the traditions, one who had learned the Âgamas (the four Nikâyas), and knew by heart the Dhamma, the Vinaya, and the Mâtikâs; intelligent, discreet, and wise, modest, conscientious, devoted to the precepts¹. And the Thera Bhikkhus thought that if they could gain him over to their side, they would attain their end.

And the venerable Revata, by the divine ear, clear and surpassing that of men, heard the Thera Bhikkhus as they were thus consulting together; and he thought: 'This legal question is both hard and subtle, it would not become me to hold back therefrom. But even now those Bhikkhus (the Vaggians) will be coming. It would be unpleasant travelling for me were I to fall in with them. Let me go on before them.'

So the venerable Revata went from Soreyya to Samkassa. And when the Thera Bhikkhus went to Soreyya, and asked: 'Where is the venerable Revata?' they said: 'He is gone to Samkassa.'

Now the venerable Revata had gone on from Samkassa to Kannakugga. And when the Thera Bhikkhus came to Samkassa, and asked: 'Where is the venerable Revata?' they said: 'He is gone on to Kannakugga.' And in the same way they followed him thither, and to Udumbara, and to Aggalapura, and to Sahagâti, and there they met with the venerable Revata.

10. And the venerable Sambhûta Sânavâsi said to the venerable Yasa, the son of Kâkandaka:

¹ These adjectives have occurred above at Mahâvagga X, 1, 2, and Kullavagga I, 11, 1.

‘Friend, the brother Revata is wise in the traditions, has learnt the Âgamas, knows by heart the Dhamma, the Vinaya, and the Mâtikâs, he is intelligent, discreet, and wise, modest, conscientious, and devoted to the precepts. If we ask the venerable Revata a puzzling question, he is capable of spending the whole night on that one question. And even now the venerable Revata will call upon a Bhikkhu who is an intoner¹, and a pupil of his. Do you, therefore, when the Bhikkhu has concluded, go to the venerable Revata and ask him concerning these ten theses (points).’

‘Even so, Sir,’ said the venerable Yasa, the son of Kâkandaka, in assent to the venerable Sambhûta Sânavâsî.

And the venerable Revata called upon the Bhikkhu, the pupil of his, the intoner. And when the Bhikkhu had concluded, the venerable Yasa, the son of Kâkandaka, went to the venerable Revata, and saluted him, and took his seat beside him. And, so seated, he said to the venerable Revata²:

‘Is the horn-salt-license, Lord, allowable?’

‘What, Sir, is this horn-salt-license?’

‘Is it allowable, Lord, to carry about salt in a horn with the intention of putting it into food which has not been salted?’

‘No, Sir, it is not allowable.’

‘Is the two-inch-license, Lord, allowable?’

‘What, Sir, is this two-inch-license?’

‘Is it allowable, Lord, to eat the midday meal

¹ Sarabhânakam. See our note above at Kullavagga V, 3, 2.

² The whole of the following questions and answers recur below at XII, 2, 8, where the reasons of the answers also appear.

beyond the right time, provided only that the shadow has not yet turned two inches ?'

'No, Sir, it is not allowable.'

'Is the village-trip-license, Lord, allowable?'

'What, Sir, is this village-trip-license?'

'Is it allowable, Lord, for one who has once finished his meal, and refused any more, to eat food which has not been left over, on the ground that he is about to proceed into the village?'

'No, Sir, it is not allowable.'

'Is the circuit-license, Lord, allowable?'

'What, Sir, is this circuit-license?'

'Is it allowable, Lord, for a number of Bhikkhus who dwell within the same circuit, within the same boundary, to hold separate Uposathas?'

'No, Sir, it is not allowable.'

'Is the indemnity-license, Lord, allowable?'

'What, Sir, is this indemnity-license?'

'Is it allowable, Lord, for a *Samgha*, which is not legally constituted¹, to perform an official act on the ground that they will afterwards obtain the sanction of such Bhikkhus who may subsequently arrive?'

'No, Sir, it is not allowable.'

'Is the precedent-license, Lord, allowable?'

'What, Sir, is this precedent-license?'

'Is it allowable, Lord, to do a thing on the ground that, "My preceptor (*upaggahâya*) has practised this; or my teacher (*âkariya*) has practised that?"'

'In some cases, Sir, this is allowable, and in some not².'

¹ *Vaggena*. See our note on the 21st *Pâkittiya*, and *Kullavagga* V, 2, 1.

² That is, of course, according as the thing enjoined is, or is not,

‘Is the churn-license, Lord, allowable?’

‘What, Sir, is this churn-license?’

‘Is it allowable, Lord, for one who has once finished his meal, and has refused any more, to drink milk not left over from the meal, on the ground that it has left the condition of milk, and has not yet reached the condition of curds¹?’

‘No, Sir, it is not allowable.’

‘Is it allowable, Lord, to drink toddy?’

‘What, Sir, is this toddy?’

‘Is it allowable, Lord, to drink spirits which have left the condition of not being spirits, and yet have not acquired intoxicating properties²?’

‘No, Sir, it is not allowable.’

‘Is a rug or mat (when it is beyond the prescribed size) lawful, Lord, because it is unfringed?’

‘No, Sir, it is not allowable.’

‘Is gold and silver, Lord, allowable?’

‘No, Sir, it is not allowable.’

‘These are the ten theses, Lord, which these Vaggian Bhikkhus of Vesâlî have put forth. Come, Lord, let us take this legal question in hand before that which is not Dhamma is spread abroad, and that which is Dhamma is put aside; before that which is not Vinaya is spread abroad, and that which is Vinaya is put aside; before those who argue against the Dhamma become powerful, and those

lawful *Ekaṅko kappatî ti idam dhammikaṃ âkinnam sandhâya vuttam*, says Buddhaghosa.

¹ That is, which is neither liquid nor solid something apparently like buttermilk.

² It is a question constantly arising under the excise laws in India and Ceylon, whether the liquor in the case has become arrack, or is only arrack in the making, and unfermented. This last is called unfermented toddy.

who argue in favour of the Dhamma become weak ; before those who argue against the Vinaya become powerful, and those who argue in favour of the Vinaya become weak.'

'Even so, Sir,' said the venerable Revata, in assent to the venerable Yasa, the son of Kākandāka.

Here ends the First Portion for Recitation.

2.

1. Now the Vaggian Bhikkhus of Vesālī heard the rumour : 'Yasa, they say, the son of Kākandāka, wishing to take this legal question in hand, is seeking about for support, and support they say he is succeeding in getting.' And they thought : 'This legal question, now, is hard and subtle. How can we obtain such support that we may have the greater power at the decision thereof¹ ?'

And they thought : 'The venerable Yasa, who dwells at Soreyya, is wise in the traditions, and is one who has learnt the Âgamas, who knows by heart the Dhamma, the Vinaya, the Mâtikâs, is intelligent, discreet, and wise, modest, conscientious, and devoted to the precepts. If we could gain him over to our side, we should attain our end.'

Then the Vaggian Bhikkhus of Vesālī got together much property, requisites, a number of things of the Samanas' life—to wit, bowls and robes, and rugs, and needlecases, and girdles, and filters, and regulation-pots². And, taking this property with

¹ Compare above, XII, 1, 9.

² On Dhamma-karaka, see our note at Kullavagga V, 13, 1.

them, they went up stream by boat to Sahagâti, and there disembarked, and took their meal at the foot of a certain tree.

2. Now to the venerable Sâ//a, who retired apart and was plunged in meditation, there occurred this doubtful problem: 'Are the Bhikkhus of the East, or the Bhikkhus of the West, the more in accordance with the Dhamma in the opinion that they hold?' And having gone over the Dhamma and the Vinaya in his mind, he came to the conclusion, 'The Bhikkhus of the East are not, and the Bhikkhus of the West are, in accordance with the Dhamma in the opinion that they hold.'

And a certain one of the deities in the Pure Abode¹ perceived how this doubtful problem had arisen in the venerable Sâ//a's mind, and as quickly as a strong man could stretch forth his bent arm, or draw it in again when it was outstretched, so quickly did that deity vanish from the Pure Abode, and appeared before the venerable Sâ//a; saying to him. 'Thou art quite right, Sâ//a; it is the Eastern Bhikkhus whose opinions are against the Dhamma, and the Western Bhikkhus whose opinions accord therewith. Do thou, therefore, O Sâ//a, even as the Dhamma is, so take thy stand!'

'Both formerly, O deity, and now, also, do I take my stand even as the Dhamma is. Notwithstanding, I shall not make manifest my opinion until (the *Samgha*) shall have appointed me (judge) over this question².'

3. Now the Vaggian Bhikkhus of Vesâlî, taking with them the aforesaid property, went to the place

¹ The Heaven, so called.

[25]

² Compare below, § 6.

where the venerable Revata was, and said to him :
 ‘ Let the venerable Thera receive at our hands these
 requisites of a Samana’s life.’

But he refused to receive it, saying, ‘ Not so, my
 friends. I have all the things¹ I want.’

Now at that time a Bhikkhu named Uttara, who
 had been twenty years admitted into the Order²,
 was the attendant upon the venerable Revata. And
 the Vaggian Bhikkhus of Vesâlî went to him, and
 said : ‘ Let your reverence receive at our hands
 these requisites of a Samana’s life.’

But he made the same reply.

Then they said : ‘ People used to offer such re-
 quisites to the Blessed One. If he received them,
 they were happy. If he did not receive them, they
 used to offer them to the venerable Ânanda, saying,
 “ Let the venerable Thera receive these requisites
 of a Samana’s life : that will be just as if the Blessed
 One had received them.” Let the venerable Uttara
 receive these things : that will be as if the Thera
 had received them.’

Then the venerable Uttara, being thus importuned
 by the Vaggian Bhikkhus of Vesâlî, accepted one robe,
 saying, ‘ You may tell me, friends, what you want.’

‘ Let the venerable Uttara say thus much for us
 to the Thera : “ Let the venerable Thera say thus
 much in the meeting of the Samgha—‘ It is in the
 regions of the East that the Buddhas, the Blessed
 Ones, are born. It is the Bhikkhus of the East
 who hold opinions in accord with the Dhamma,
 whereas the Bhikkhus of the West do not.’ ” ’

¹ Literally, ‘ I have the three robes.’

² Visativasso; that is, since his upasampadâ.

‘Even so, Sirs,’ said the venerable Uttara, in assent to the Vaggian Bhikkhus of Vesâlî. And he went to Revata, and told him what they had said.

‘Thou urgest me, O Bhikkhu, to that which is against the Dhamma,’ said the Thera, and sent away the venerable Uttara ¹.

And the Vaggian Bhikkhus of Vesâlî said to the venerable Uttara : ‘What, friend Uttara, did the Thera say?’

‘It is an evil you have wrought me, Sirs. The Thera has sent me away, saying, “Thou urgest me, O Bhikkhu, to what is against the Dhamma.”’

‘Are you not, Sir, of full age, of twenty years (since your upasampadâ)?’

‘Yes, Sirs, I am.’

‘Then do we take the nissaya under you as your pupils ².’

4. Now the *Samgha* met together with the intention of deciding the legal question. And the venerable Revata laid a resolution before the *Samgha*, saying,

‘Let the venerable *Samgha* hear me. If we were to settle this question, it might be that those Bhikkhus who had at first taken the matter in hand might raise it again ³. If it seem meet to the *Samgha*, let the *Samgha* settle it at that place where it arose.’

¹ *Panâmesî*. That is, permanently from attendance upon him. Compare *Mahāvagga* I, 27, 2, where the word is used of the formal dismissal or turning away of a pupil.

² *Garu-nissayaṃ gaṇhâma*; on which Buddhaghosa has nothing, though the phrase does not occur elsewhere in the *Khandhakas*.

³ Compare the 63rd *Pāṭittiya*.

Then the Thera Bhikkhus went to Vesâlî, with the intention of settling the matter there.

Now at that time the eldest Thera in the world, Sabbakâmi by name, one who was of a hundred and twenty years' standing from the date of his upasam-padâ, and who had been a pupil¹ of the venerable Ânanda, was living at Vesâlî. And the venerable Revata said to the venerable Sambhûta Sâvâsî :

'I shall go to that Vihâra in which the Thera Sabbakâmi dwells. Do you go betimes to the venerable Sabbakâmi, and question him as touching these ten points.'

'Even so, Lord,' said the venerable Sambhûta Sâvâsî, in assent to the venerable Revata.

And the venerable Revata came to that Vihâra in which the venerable Sabbakâmi lived ; and a sleeping-place was made ready for the former in the inner chamber, and for the latter in front thereof. And the venerable Revata, thinking, 'This Thera, though so old, does not care to sleep,' did not go to rest. And the venerable Sabbakâmi, thinking, 'This Bhikkhu, though a traveller and tired, does not care to sleep,' did not go to rest.

5. Then when the night was far spent, the venerable Sabbakâmi said to the venerable Revata :

'By what manner of life, beloved one, have you lived now these so many years ?'

'By continuing in the sense of love, honoured friend, have I continued thus so many years.'

'They say that you have continued thus, beloved one, by easiness of life : and that indeed, beloved one, is an easy life, (I mean) the continuing in love.'

¹ Literally, 'had dwelt in the same Vihâra with.'

‘ Even long ago, Sir, when I was a layman, was much love laid up in my heart, therefore is it that now also I live much in the sense of love, and indeed since long I have attained to Arahatsip. And by what manner of life have you lived now these many years ? ’

‘ By continuing in the sense of the emptiness (of worldly things) have I, beloved one, lived these many years.’

‘ They say that you, honoured friend, have continued thus by the sense of being a man born to greatness¹; and that indeed, honoured friend, is the same feeling, (I mean) the sense of the emptiness of things.’

‘ Even long ago, beloved one, when I was a layman, had I a strong sense of the emptiness of things, therefore is it that now also I live much in that feeling, and indeed since long I have attained to Arahatsip.’

6. Now² this conversation between the Thera Bhikkhus was still unfinished when the venerable Sambhûta Sânavâsi arrived there. And he went up to the venerable Sabbakâmi, and saluted him, and took his seat beside him. And, so seated, he said to the venerable Sabbakâmi :

‘ These Vaggian Bhikkhus of Vesâlî have put forth in Vesâlî these ten points ; ’ and he told them all³. ‘ Now you, O Thera, have mastered much Dhamma and Vinaya at the feet of your preceptor.

¹ Mahâpurisa. On the subsequent history of which word, see Senart's ‘ Légende du Buddha,’ pp. 54, 107

² Karahi. Compare ‘ Book of the Great Decease,’ III, 53 ; Childers, p. 32.

³ The text repeats XII, 1, 1.

What, then, is the conclusion to which you, O Thera, come as you lay over in your mind the Dhamma and the Vinaya ;—whose opinion is in accordance with the Dhamma, that of the Bhikkhus of the East, or that of the Bhikkhus of the West ?¹

‘ You also, Sir, have mastered much Dhamma and Vinaya at the feet of your preceptor. What, then, is the conclusion to which you, Sir, come as you lay over in your mind the Dhamma and the Vinaya ;—whose opinion is in accordance with the Dhamma, that of the Bhikkhus of the East, or that of the Bhikkhus of the West ? ’

‘ The conclusion to which I come, Lord, as I so lay over in my mind the Dhamma and the Vinaya, is this—that the Bhikkhus of the East hold an opinion that is not in accord with the Dhamma, while the Bhikkhus of the West are in accord with the Dhamma. Notwithstanding, I do not intend to make manifest my opinion until (the *Samgha*) shall have appointed me (referee) over this question¹. ’

‘ The conclusion to which I also have come, Sir, as I lay over in my mind the Dhamma and the Vinaya, is this—that the Bhikkhus of the East hold an opinion that is not in accordance with the Dhamma, while the Bhikkhus of the West are in accord with the Dhamma. Notwithstanding, I do not intend to make manifest my opinion until (the *Samgha*) shall have appointed me (referee) over this question. ’

7. Then the *Samgha* met together with the intention of enquiring into this legal question. But while they were enquiring into it, both was much pointless speaking brought forth and also the sense

¹ Compare above, § 2.

in no single speech was clear¹. Then the venerable Revata laid a resolution before the *Samgha* :

‘Let the venerable *Samgha* hear me. Whilst we are discussing this legal question, there is both much pointless speaking, and no sense is clear in any single speech. If it seem meet to the *Samgha*, let the *Samgha* settle this legal question by referring it (to a jury)².’

And he chose four Bhikkhus of the East and four Bhikkhus of the West—from the Bhikkhus of the East the venerable Sabbakâmi, and the venerable Sâlha, and the venerable Khugga-sobhita, and the venerable Vâsabha-gâmika—and from the Bhikkhus of the West, the venerable Revata, and the venerable Sambhûta Sânavâsi, and the venerable Yasa, the son of Kâkandaka, and the venerable Sumana. Then the venerable Revata laid a resolution before the *Samgha* :

‘Let the venerable *Samgha* hear me. During the enquiry into this matter there has been much pointless talk among us, and in no single utterance is the sense clear. If it seem meet to the *Samgha*, let the *Samgha* delegate four Bhikkhus of the East and four Bhikkhus of the West to settle this question by reference. This is the resolution.

‘Let the venerable *Samgha* hear me. During the enquiry into this matter there has been much pointless talk among us, and the sense in any single utterance is not clear. The *Samgha* delegates four Bhikkhus of the East and four Bhikkhus of the West to settle this question by reference. Whoso-

¹ So above in *Kullavagga* IV, 14, 19, where the proceeding adopted in the subsequent sentences is laid down for use on such an occasion.

² *Ubbâhikâya*. See the passage quoted in the last note.

ever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. The delegation is made accordingly. The *Samgha* approves thereof. Therefore is it silent. Thus do I understand.'

Now at that time a Bhikkhu named *Agita*, of ten years' standing, was the reciter of the *Pâtimokkha* to the *Samgha*. Him did the *Samgha* appoint as seat regulator¹ to the Thera Bhikkhus.

Then the Thera Bhikkhus thought, 'At what place, now, ought we to settle this legal question?' And it occurred to them: 'This *Vâlîka Ârâma* is a pleasant place, quiet and undisturbed. Let us settle the matter there.' And thither the Thera Bhikkhus proceeded to enquire into the question.

8. Then the venerable *Revata* laid a resolution before the *Samgha*²: 'Let the venerable *Samgha* hear me. If it seem meet to the *Samgha*, I will question the venerable *Sabbakâmi* as touching the *Vinaya*.' And the venerable *Sabbakâmi* laid a resolution before the *Samgha*: 'If it seem meet to the *Samgha*, I, when asked by *Revata* touching the *Vinaya*, will give reply.'

And the venerable *Revata* said to the venerable *Sabbakâmi*: 'Is the horn-salt-license, Lord, allowable?'

¹ *Âsana-paññâpakam*. This office is not mentioned in the other *Khandhakas*. We should expect to find it at *Kullavagga* VI, 21, 2. The reason of this is that it is no office of authority. The different referees would take their seats in the order of their seniority, and all that the *âsana-paññâpaka* would have to do would be to see that they were provided with everything they required (it was not much, chiefly mats or rugs to sit upon) in the hall or grove where they met.

² Here, of course, consisting of the eight referees.

‘What, Sir, is this horn-salt-license?’

‘Is it allowable, Lord, to carry about salt in a horn with the intention of putting it into food which has not been salted?’

‘No, Sir, it is not allowable.’

‘Where was such a claim rejected?’

‘At Sāvatti, in the Sutta Vibhaṅga.’

‘Of what offence is the person, who does so, guilty?’

‘Of Pāḷittiya, in eating food which has been put by¹.’

‘Let the venerable Saṃgha hear me. This first point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast the first vote.’

‘Is the two-inch-license, Lord, allowable?’

‘What, Sir, is this two-inch-license?’

‘Is it allowable, Lord, to eat the midday meal beyond the right time, provided only that the shadow of the sun has not yet turned two inches?’

‘No, Sir, it is not allowable.’

‘Where has such a claim been rejected?’

‘At Rāgagaha, in the Sutta Vibhaṅga.’

‘Of what offence is he, who does so, guilty?’

‘Of Pāḷittiya, in eating at the wrong time².’

‘Let the venerable Saṃgha hear me. This second point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast the second vote.’

‘Is the village-trip-license, Lord, allowable?’

¹ Pāḷittiya XXXVIII.

² Pāḷittiya XXXVII.

‘What, Sir, is this village-trip-license?’

‘Is it allowable for one who has once finished his meal, and has refused any more, to eat food which has not been left over, on the ground that he is about to proceed into the village?’

‘No, Sir, it is not allowable.’

‘Where was such a claim rejected?’

‘At Sāvatti, in the Sutta Vibhaṅga.’

‘Of what offence is he, who does so, guilty?’

‘Of Pāṭittiya, in eating food which has not been left over¹.’

‘Let the venerable Saṃgha hear me. This third point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast the third vote.’

‘Is the circuit-license, Lord, allowable?’

‘What, Sir, is this circuit-license?’

‘Is it allowable, Lord, for a number of Bhikkhus who dwell within the same circuit, within the same boundary, to hold separate Uposathas?’

‘No, Sir, it is not allowable.’

‘Where was such a claim rejected?’

‘At Rāgagaha, in the Uposatha Saṃyutta².’

‘Of what offence is he, who does so, guilty?’

‘Of Dukkata, in neglecting the Vinaya.’

‘Let the venerable Saṃgha hear me. This fourth point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast the fourth vote.’

¹ Pāṭittiya XXXV.

² Saṃyutta must here be used for Khandhaka. The passage referred to is Mahāvagga II (the Uposatha Khandhaka), 8, 3.

‘Is the indemnity-license, Lord, allowable?’

‘What, Sir, is this indemnity-license?’

‘Is it allowable, Lord, for a *Samgha* which is not legally constituted to perform an official act, on the ground that they will afterwards obtain the sanction of such Bhikkhus as subsequently arrive?’

‘No, Sir, it is not allowable.’

‘Where was such a claim rejected?’

‘In the *Kampeyyaka* section, in the body of the *Vinaya*¹.’

‘Of what offence is he, who does so, guilty?’

‘Of *Dukkata*, in neglecting the *Vinaya*.’

‘Let the venerable *Samgha* hear me. This fifth point, having been examined into by the *Samgha*, has been found to be false Dhamma and false *Vinaya*, and not contained in the teaching of the Master. Thus do I cast this fifth vote.’

‘Is the precedent-license, Lord, allowable?’

‘What, Sir, is this precedent-license?’

‘Is it allowable, Lord, to do a thing on the ground that “My preceptor (*upaggahâya*) has practised this,” or “My teacher (*âkariya*) has practised that?”’

‘In some cases, Sir, it is allowable, and in some not².’

‘Let the venerable *Samgha* hear me. This sixth point, having been examined into by the *Samgha*, has been found to be false Dhamma and false *Vinaya*, and not contained in the teaching of the Master. Thus do I cast this sixth vote.’

‘Is the churn-license, Lord, allowable?’

‘What, Sir, is this churn-license?’

¹ *Vinaya-vatthu*. Here used as a title, apparently of the *Khandhakas*. The passage referred to is in the *Kampeyyaka Khandhaka* (*Mahāvagga* IX, 3, 5).

² See the note above on XII, 1, 10

‘Is it allowable, Lord, for one who has once finished his meal, and has refused any more, to drink milk not left over from the meal, on the ground that it has left the condition of milk and has not yet reached the condition of curds?’

‘No, Sir, it is not allowable.’

‘Where was such a claim rejected?’

‘At Sâvatthi, in the Sutta Vibhaṅga.’

‘Of what offence is he, who does so, guilty?’

‘Of Pâkittiya, in eating food which has not been left over¹.’

‘Let the venerable Saṃgha hear me. This seventh point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this seventh vote.’

‘Is it allowable, Lord, to drink toddy?’

‘What, Sir, is this toddy?’

‘Is it allowable, Lord, to drink spirits which have not yet become spirits and have not yet acquired intoxicating properties?’

‘No, Sir, it is not allowable.’

‘Where was it rejected?’

‘At Kosambî, in the Sutta Vibhaṅga.’

‘Of what offence is he, who does so, guilty?’

‘Of Pâkittiya, in the drinking of fermented liquors and strong drink².’

‘Let the venerable Saṃgha hear me. The eighth point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this eighth vote.’

¹ Pâkittiya XXXV.

² Pâkittiya LI.

‘Is the unfringed-seat, Lord, allowable¹?’

‘No, Sir, it is not allowable.’

‘Where has it been rejected?’

‘At Savatthi, in the Sutta Vibhaṅga.’

‘Of what offence is he, who uses such a seat, guilty?’

‘Of Pāḷittiya, in using a thing which ought to be cut down (to the proper size)².’

‘Let the venerable Saṃgha hear me. This ninth point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this ninth vote.’

‘Is gold and silver, Lord, allowable?’

‘No, Sir, it is not allowable.’

‘Where was it forbidden?’

‘At Râgagaha, in the Sutta Vibhaṅga.’

‘Of what offence is he, who takes it, guilty?’

‘Of Pāḷittiya, in accepting gold and silver³.’

‘Let the venerable Saṃgha hear me. This tenth point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this tenth vote.’

‘Let the venerable Saṃgha hear me. These ten points, having been examined into by the Saṃgha, have been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master.’

¹ That is, does the fact of its being unfringed make legal a mat or rug otherwise illegal by reason of its size? See above, XII, 1, 10.

² Pāḷittiya LXXXIX.

³ The 18th Nissaggiya Pāḷittiya.

‘¹ This legal question, Sir, has been concluded ; and being settled, it is settled once for all. Nevertheless, Sir, do you question me on these ten points in the midst also of the *Samgha* ², in order to persuade those Bhikkhus ³.’

So the venerable Revata questioned the venerable Sabbakâmi on the ten points also in the midst of the *Samgha*, and as he was questioned on one after the other, the venerable Sabbakâmi gave reply.

9. Now whereas at this rehearsal of the Vinaya seven hundred Bhikkhus, without one more, without one being wanting, took part, therefore is that rehearsal of the Vinaya called ‘That of the seven hundred ⁴.’

Here ends the Twelfth Khandhaka, on the
Rehearsal by the Seven Hundred.

¹ It is clear from the word *tvam âvuso*, that Sabbakâmi is here addressing Revata.

² That is not only of the referees, but of all the Bhikkhus there at Vesâlî.

³ *Bhikkhûnam saññattiyâ* See the use of this phrase at *Kullavagga* IV, 14, 26, and VII, 4, 1, and our note on the latter of those two passages.

⁴ Compare XI, 1, 15.

NOTE ON THE BHÂNAVÂRAS.

As the division into Bhânavâras or Portions for Recitation is of some value in the history of the way in which the books were handed down, and is now overshadowed by the more practical division for modern purposes adopted in this translation into chapters and sections, the following table may be of use.—

MAHÂVAGGA.

Present division.	Pâli title.	Page in text	Extent in text
KHANDHAKA I.			
Chapter 6.	<i>Paṭhama-bhânavâram . . .</i>	14	14
„ 14.	<i>Dutiyaka-bhânavâram . . .</i>	24	10
„ 21.	<i>Utuvela-pâṭhâniyam tatiyaka-bhânavâram niṭṭhitam . . .</i>	35	11
„ 24.	<i>Katutthaka-bh. niṭṭhitam . . .</i>	44	9
„ 30.	<i>Upaggaḥāya - vatta - bh. niṭṭhitam paṇikamam . . .</i>	58	14
„ 33.	<i>Khattam bhânavâram . . .</i>	61	3
„ 38.	<i>Sattamam bhânavâram . . .</i>	71	10
„ 53.	<i>Abhayūvara-bh. niṭṭhitam . . .</i>	81	10
„ 79.	<i>.</i>	98	17
KHANDHAKA II.			
Chapter 16.	<i>Añña-titthiya-bh. niṭṭhitam . . .</i>	115	16
„ 27.	<i>Kodanā-vatthu-bh. niṭṭhitam . . .</i>	128	13
„ 36.	<i>Uposatha-khandhake tatiyam bhânavâram</i>	136	8
KHANDHAKA III.			
Chapter 8.	<i>Vassāvâsa-bh. niṭṭhitam . . .</i>	148	11
„ 14.	<i>.</i>	155	7
KHANDHAKA IV.			
Chapter 6.	<i>Paṭhama-bh. niṭṭhitam</i>	164	9
„ 18.	<i>.</i>	178	14
KHANDHAKA V has no Bhânavâras, and ends in the			
	<i>text on page</i>	198	20

KHANDHAKA VI.

Chapter 15.	Bhesagga-anuññāta-bh pa'hamam	209	10
„ 30.	Likkhavi-bh nitt'hitam	233	24
„ 33.	Katu-vīsati-bh. nitt'hitam	240	7
„ 40.	. . . . .	251	11

KHANDHAKA VII.

Chapter 7.	Ādāya-bh. nitt'hitam	259	7
„ 13.	. . . . .	265	6

KHANDHAKA VIII.

Chapter 1.	Pa'hamaka-bh. nitt'hitam	281	14
„ 15.	Visākhā-bhānavāram	294	13
„ 32.	. . . . .	310	16

KHANDHAKA IX.

Chapter 4.	Vāsabha-gāma-bhānavāram pa'hamam	322	11
„ 6.	Upālī-pukkā-bhānavāram duttiyam	328	6
„ 7.	. . . . .	333	5

KHANDHAKA X.

Chapter 2.	Dighāvu-bhānavāram pa'hamam	349	13
„ 6.	. . . . .	359	10

KULLAVAGGA.

KHANDHAKA I-IV. None.

KHANDHAKA V.

Chapter 21.	Dutiya-bhānavāram	129	25
„ 37.	. . . . .	143	14

KHANDHAKA VI.

Chapter 3.	Bhānavāram nitt'hitam pa'hamam	154	9
„ 11.	Dutiya-bhānavāram	167	13
„ 21.	. . . . .	177	10

KHANDHAKA VII.

Chapter 2.	Pa'hamaka-bhānavāram nitt'hitam	188	9
„ 3.	Bhānavāram nitt'hitam duttiyam .	198	10
„ 5.	Bhānavāram nitt'hitam tatiyam .	206	8

KHANDHAKA VIII.

Chapter 4.	Bhānavāram pa'hamam	215	8
„ 12.	Dutiya-bhānavāram	231	16
„ 14.	. . . . .	231	—

KHANDHAKA IX.

Chapter 3. <i>Paḥamo bhānavāro</i> ¹	247	12
„ 5.	251	4

KHANDHAKA X.

Chapter 8. <i>Paḥama-bhānavāram</i>	261	9
„ 16. <i>Dūtiya-bhānavāram</i>	271	10
„ 27. <i>Tatiya-bhānavāram</i>	281	10

KHANDHAKA XI has none	292	9
---------------------------------	-----	---

KHANDHAKA XII.

Chapter 1. <i>Paḥama-bhānavāram</i>	301	8
„ 2.	307	6

On this it may be observed—

1. The last Bhānavāra in each Khandhaka is not referred to either by name or by number, except in Mahāvagga II, and in Kullavagga VII and X. In the Mahāvagga fourteen of the Bhānavāras have special titles, independent of their number in the particular Khandhaka.

2. Probably two Bhānavāras in Mahāvagga V, all the Bhānavāras in Kullavagga I-IV, and the first in Kullavagga V, are not noticed in the printed text.

3. Making allowance for these we have in the Mahāvagga 31 (? 32) Bhānavāras, occupying about 350 pages of Pāli text, and about 610 pages in our translation. In books V-XII of the Kullavagga we have 20 Bhānavāras, occupying about 200 pages of Pāli text, and about 350 pages in our translation. Total 51 (? 52) Bhānavāras, occupying about 550 pages of Pāli, and about 960 pages of translation.

4. As in the printed text repetitions have been avoided by a mode of reference to former passages which was impossible in the MSS., the average length of the matter contained in a Bhānavāra, as written much more in full in the MSS., would be somewhat greater than its average length as actually printed. It would probably amount to what, if printed verbatim, would occupy in space not much less than a sheet of the size and type used in the edition of the text. Thus the three Bhānavāras in Mahāvagga VIII, which owing to the subject-matter are printed with only a few such contractions, occupy respectively 14, 13, and 16 pages of the text.

¹ Sic. This is the only instance in the Vinaya of a masculine use of the word.

5 The recital in the usual sara-bhañña (or intonation, see *Kullavagga* V, 3) of such a 'portion for recitation' would occupy in time about half-an-hour.

6. Spence Hardy informs us in his 'Eastern Monachism' (p. 168) that the *Dīgha Nikāya* contains 64, the *Maggima Nikāya* 80, the *Samyutta Nikāya* 100, and the *Anguttara Nikāya* 120 *Bhāṇavāras*. In fact it is only a few of the longer Suttas in the first two collections which are actually divided into *Bhāṇavāras* in the MSS., and only the longer *Nipātas* in the *Anguttara*. There are no *Bhāṇavāras* in the *Eka-* and *Duka-* *Nipātas* of that collection, and there are also none in the *Samyutta Nikāya*, and none in any of the books of the later literature contained in the *Abhidhamma Piṭaka* (including all those in the *Khuddaka Nikāya*) as yet published.

7. The division into *Bhāṇavāras* is not made use of in many books of the *Piṭakas* themselves, or in the fifth-century commentaries of Buddhaghosa and others. In the *Sutta-vibhaṅga* it is only used in *Pâṭiṅgikas* I-III, and in the *Paṇvâra* not at all. When Spence Hardy says therefore (loc. cit. p. 172) that the *Piṭakas* and commentaries combined contain 5347 *Bhāṇavāras*, he must be referring to a mere calculation and not to the actual use of the MSS. On the other hand, the fact of *Bhāṇavāras* being used in the *Dīpavaṃsa* and the *Khudda-sikkhā* may possibly afford some clue to the age in which those works were composed.

INDEX TO VINAYA TEXTS,

PARTS I, II, III.

VOLUMES XIII, XVII, XX.

INDEX OF SUBJECTS.

References to the Introduction are in Roman numerals only, those to the Text have P, M, or K. prefixed, according as they occur in the Pâtimokkha, the Mahāvagga, or the Kullavagga, respectively. The numerals refer after P to the pages, after M. and K. to the chapters and sections.

- Absolution, M. ii, 27; K. iv, 14, 30-32; v, 20, 5; vii, 37.
 Abuse, P. 32; K. v, 22, 1.
 Accoucheur, M. viii, 1, 4
 Acquittal of the consciously innocent, K. 1, 4.
 Age, when it begins to run, M. 1, 75
 Agriculture forbidden to Bhikkhus, P. 33.
 — blight and mildew, K. v, 1, 6
 — scare-crows, M. 1, 50.
 — ploughshares, M. vi, 26, 7.
 — gleanings, M. vi, 32, 1
 — shape of rice-fields, M. viii, 12
 — list of farming operations, K. vii, 1, 2.
 Ague, intermittent, M. vi, 14, 4; M. 1, 6, 1, 2.
 Alligator's fat, as medicine, M. vi, 2, 2.
 Ambrosia of Arahats, M. 1, 5, 7, 12; 6, 8, 12.
 Animals, conduct towards, P. 46; M. iii, 1.
 — not to be members of the order, M. 1, 63; ii, 22, 3.
 — not to be killed, M. v, 9, 2; 10, 9; vi, 31, 14.
 — various, not to be eaten, M. vi, 23.
 — song of love to, K. v, 6.
 Annihilation, sense in which Buddha teaches, M. vi, 31, 7.
 Aperiens myrobolan, M. viii, 1, 28.
 Arahats, M. v, 1, 18-28; K. 1, 4, 1; xii, 2, 5.
 Architecture (see also Rest-house)
 Buddhist Vihâra, size of, P. 8, 9.
 — building of, P. 35; K. vi, 4, 10; vi, 5; vi, 17.
 — cleansing of, M. 1, 25, 15.
 — rooms, various, M. 1, 25, 19; K. vi, 33, 6.
 — buildings, list of various, M. iii, 5, 6, K. vi, 10, 4.
 — the five kinds of, M. 1, 30, 4; ii, 8, 1; vi, 33, 2, viii, 7, K. vi, 1, 2
 — earthenware huts, M. iii, 12, 9; K. v, 37.
 — loomsheds, K. v, 11, 6.
 — roofs of skins, K. v, 11, 6; 14, 2; vi, 2, 2; other kinds, K. vi, 3, 11.
 — doors, drains, chimneys, K. v, 14, 3; vi, 1, 2; 3, 8.
 — wells, building and machinery of, K. v, 16, 2.
 — artificial lakes, K. v, 17.
 — windows, K. vi, 22; viii, 3, 5
 — plastering, &c., of walls, K. vi, 3, 1.
 — ceiling cloth, K. vi, 3, 5.
 — entrance porch, K. v, 14, 4; vi, 3, 9, 10.
 — verandahs, K. vi, 14.
 Arithmetic, M. 1, 49.
 Asceticism, definition of Buddhist, M. vi, 31, 8.
 Assemblies, fortnightly, duty of attending, M. ii, 1.

- Astringent herbs, list of, *M.* vi, 4.
 Astrology condemned, *K.* v, 33, 2.
 Astronomy, elementary, to be learned, *K.* viii, 6, 3.
 Back scratcher, *K.* v, 1, 4.
 Banishment of guilty Bhikkhus, *K.* i, 13-17.
 Barbers, *M.* vi, 37; *K.* v, 27, 3;
 Bhikkhunis not to be, *K.* x, 10, 4.
 Bark garments forbidden, *M.* viii, 28, 2.
 Barter, *P.* 21-24, when allowed to Bhikkhus, *K.* vi, 19.
 Bathing, *P.* 44; *M.* i, 25, 12; v, 13, 6; *K.* viii, 4, 2.
 Shampooing, *K.* v, 1.
 Steam baths, *M.* vi, 14, 3, *K.* v, 14, 1, 3.
 — etiquette in, *K.* viii, 8; forbidden to Bhikkhus, *K.* x, 27, 4.
 Bathing dresses for nuns, *M.* viii, 15, 11.
 Rules for Bhikkhunis at the bath, *K.* x, 27.
 Forbidden methods of, *K.* v, 1.
 — in the open air, *K.* v, 17.
 Beans, eating of, *M.* vi, 16.
 Bears' fat as medicine, *M.* vi, 2, 2.
 Beasts of prey, *M.* iii, 9, 1.
 Bedsteads, *K.* vi, 2, 3; form of, *K.* viii, 1, 4.
 Bewitched, cure for those, *M.* vi, 14, 7.
 Bhikkhunis, eight chief rules for, *K.* x, 1, 4; six rules for novices, *ibid*; rules for reciting the Pâtimokkha before, x, 6, 1; disciplinary proceedings against, x, 6, 3; settlement of disputes among, x, 7; inhibition of, x, 9, 2; exhortation of, x, 9, 3; girdles, x, 10; shampooing, x, 2; dress of, x, 4, x, 16; devolution of property of, x, 11; disqualifications for initiation as, x, 17, 1; rules for initiation, x, 17, x, 20; rules for Pavârazâ of, x, 19; children of, x, 25, 1, 2; reinitiation of, x, 26.
 Bladder, rice-milk good for the, *M.* vi, 24, 5.
 Bleeding, surgical, *M.* vi, 14, 4.
 Bolsters, *K.* vi, 2, 7.
 Boots, various forbidden kinds of, *M.* v, 2, 3.
 Border countries, list of, *M.* v, 13, 12.
 Bowls, wooden, forbidden, *K.* v, 8, 2.
 — of iron and clay allowed, *K.* v, 9, 1.
 — not to be painted, *K.* v, 9, 2.
 — 'tuning down' of, *K.* v, 20.
 — proper modes of carrying, *K.* viii, 5, 2; 6, 3.
 Boy-Bhikkhus, *M.* i, 49.
 Brahman used for Arahât, *M.* i, 1, 3, 7; *M.* i, 2, 3.
 Brass, *K.* v, 37, 1.
 Brooms, *K.* v, 22.
 Buddha, a, description of, *M.* i, 22, 2; vi, 34, 11.
 Cannibalism, *M.* vi, 23, 9.
 Castration forbidden, *K.* v, 7.
 Casuistry, *K.* v, 33, 2.
 Chain of Causation, *M.* i, 1, 2.
 Chairs, *M.* v, 11; *K.* vi, 2, 4; vi, 8.
 Chapter of five Bhikkhus, *M.* ix, 4.
 — of ten, *M.* i, 31, 4.
 — of twenty, *P.* 14.
 Chicken, fable of, *K.* i, 18, 4.
 Chunam, *M.* vi, 9, 2; *K.* v, 1-2; not to be used at the bath by Bhikkhunis, *K.* x, 27, 4.
 Civil law, *M.* vi, 3, 9; *K.* iv, 9; vi, 4, 10.
 Cloister, use of, for exercise, *K.* v, 14, 1.
 Cloths, not to be walked on, *K.* v, 21, 2, 3.
 Clyster, use of, forbidden, *M.* vi, 22, 4.
 Cobras' hoods as ornament, *M.* viii, 29.
 Cobwebs, *M.* i, 25, 15.
 Commentary, the Old, xvi.
 Common property of the order, *K.* vi, 15.
 Concealing offences, *K.* iii, *passim*.
 Conscience, *K.* i, 4, 9.
 Conversion, *M.* i, 7, 10.
 Corpse, belief that the sea always throws out a, *K.* viii, 1, 3.
 Council of Râgagaha, *K.* xi, *passim*.
 — Vesâli, *K.* xii, *passim*.
 Covering over as with grass, *K.* i, 13.

- Coverlets, used in South India, M. v, 13, 6.
 Cow and calf, story of, M. v, 10.
 Crocodiles' teeth as pins, K. v, 1, 4; v, 9, 2.
 Cupping, for fever, M. vi, 14, 4.
 Curds, not to be eaten after mid-day, K. xii, 1, 10.
 Cuttle-fish bones for soup, K. v, 22.
- Dangers, the ten, M. ii, 15, 4; ii, 35; K. ix, 3, 4.
 Date of the Vinaya, xxi.
 Debtors, imprisonment of, M. 1, 46.
 Dedication by water, M. 1, 22, 18.
 Demons troubling Bhikkhus, M. iii, 9, 2.
 Devil-worshippers, K. v, 10, 2; v, 27, 5.
 Disabilities, the eighteen, of a Bhikkhu, K. 1, 5.
 Discourse, to laymen, M. i, 75, 6.
 — to the Bhikkhus, M. 1, 25, 6; v, 1, 9; K. vi, 4, 5; 1, 1, 3.
 Diseases, the five, M. 1, 39; 1, 76, 1.
 Disqualifications, the twenty-three, after initiation, M. ii, 36; iv, 14; viii, 30.
 — for initiation of men, M. 1, 76.
 — of women, K. x, 17, 1.
 Dogs, not to be eaten, M. vi, 23, 12.
 Doubts of conscience, M. iii, 6, 4.
 Drains for water, K. v, 14; v, 16; v, 17.
 Dress, P. 18-24, 28-30, 45, 54; M. vii, viii, passim; viii, 4, n., K. v, 29; of women, K. x, 10.
 Drinks, list of, allowable, M. vi, 35, 6.
 Dung, medical use of, M. vi, 9; vi, 14, 6.
 Dwarfs, K. iv, 14, 5.
 Dyeing robes, M. 1, 26, 11; viii, 10.
- Earth, diving into the, M. v, 1, 5.
 Elephants, speaking, M. vi, 20, 2.
 — not to be eaten, M. vi, 23, 10.
 — fable of the old and young, K. vii, 4, 5.
 — story of the rogue, K. vii, 3, 11.
 — of men = Buddha, K. vii, 3, 12.
 Embryo, consciousness of, M. 1, 75.
 Emissary, eight qualifications of a good, K. vii, 3, 6.
- Emptiness of worldly things, K. xii, 2, 5.
 Etiquette, rules of, P. 59-67; M. vi, 36, 4; K. vi, 13; on arrival at a Vihāra, viii, 1; at meals, viii, 4; when on begging rounds, viii, 5, towards fellow-lodgers, viii, 7.
 Eunuchs, M. 1, 38, 5; 1, 61; ii, 11, 4; K. v, 7.
 Exhortation of Bhikkhunis, P. 35, 36.
 Expulsion of Bhikkhus, M. 1, 60.
 — of a nun, K. 1, 4, 9.
 Extremes, the two, M. 1, 617.
 Eye of the Truth, M. 1, 7, 6.
 — ointments, M. vi, 11.
- Fairies, curious belief as to, M. vi, 28, 8.
 Faith, works, and insight, M. v, 1, 21-25.
 False charges, P. 9, 10.
 False pretensions, P. 5.
 Famine, M. vi, 19, 2; vi, 32, 2; K. vi, 21.
 Fat, as medicine, M. vi, 2.
 Feathers, not to be used for dress, M. viii, 28, 2.
 Feet, washing of, M. 1, 25, 11.
 — the Buddha washes disciples, M. x, 4, 3.
 Festivals, the *ashtakā*, M. 1, 20, 15.
 Fever, M. vi, 14, 4; cure for, M. vi, 20.
 Fines of money, M. vi, 36, 1.
 Fire, sacred, M. i, 15, 2.
 — sacrifice to, M. 1, 20, 19; vi, 35, 8.
 — sermon on, M. 1, 21.
 — by friction, K. viii, 6, 1.
 Fistula, M. vi, 22; viii, 1, 14, K. v, 27, 4.
 Flowers, right and wrong use of, K. v, 18.
 Fly whisks, three kinds of, allowed, K. v, 23.
 Food, P. 37-42, 56, 57; K. v, 5; vii, 5-7.
 Freedom, M. i, 6, 46; 1, 7, 11; 1, 11, 1; K. vi, 4, 4.
 Frescoes, K. vi, 3, 2.
 Fruits, which, may be eaten, K. vi, 5.
 Furniture, P. 34, 53, 54; M. 1, 25, 16; K. v, 19; v, 37; vi, passim.
 — list of, in a Vihāra, K. viii, 1, 3; 3, 3.
 Future life, M. v, 1, 20.

- Gall bladder, *K.* vii, 2, 5.
 Games, list of, forbidden to Bhikkhus,
K. i, 13, 2.
 Gems, list of the ten, *K.* ix, 1, 3.
 Ghost stories, *M.* v, 6, 3.
 Gift of a Vihāra, *M.* i, 22, 18.
 Girdles, rules for, *K.* v, 29.
 Gleaning, *M.* vi, 32, 1.
 Goblins in hollow trees, *M.* iii, 12, 2.
 Gods envy the Arahats, *K.* vii, 1, 6.
 Gold and silver, the Bhikkhus not to
 accept, *P.* 26; *K.* xii, 1-7, 10.
 Gotamaka Ketiya, *M.* viii, 13, 2.
 Gotama's Ford, *M.* vi, 28, 12.
 Gotama's Gate, *M.* vi, 28, 12.
 Gotamî, *M.* x, 5, 7; *K.* x, 1, 1; xi,
 1, 9.
 Gourds as water-pots, *K.* v, 10, 1.
 Gravel, *K.* v, 14, 3; v, 22.
 Grindstone, *M.* vi, 3, 2.
 Gums, medical, list of, *M.* vi, 7.

 Hair on the soles of the feet, *M.*
 v, 1.
 Hair-garments, forbidden, *M.* viii,
 28, 2.
 Hair, modes of wearing, forbidden,
K. v, 2, 3; v, 27, 4.
 Handicraft allowed to Bhikkhus, *K.*
 v, 28.
 Happiness, the highest, *M.* i, 3, 4.
 Harmony of mental powers, *M.* v,
 1, 17.
 Headache, cures for, *M.* vi, 13.
 Heresy of Bhikkhus, punishment of,
K. i, 32.
 — of laymen, how to be treated, *K.*
 v, 20.
 Hermaphrodites, *M.* i, 69.
 High places, worship on, *K.* v, 2, 6;
 vi, 2, 7.
 High treason, punishment for, *M.*
 ix, 2, 9; *K.* vii, 3, 4.
 Horns to carry salt in, *K.* xii, 1, 10.
 Horse-flesh not to be eaten, *M.* vi,
 23, 11.
 House-warming, *K.* v, 21.
 Humours, of the body, *M.* vi, 14;
 24, 5; viii, 1, 30; *K.* v, 14, 1.

 Iddhi, *M.* v, 1, 5, 7; vi, 15, 8; of
 laymen, vi, 34; *K.* i, 4, 4; v, 8;
 vii, 1, 4; 2, 1; 3, 2; of the
 Buddha, vii, 3, 9; sermon on,
 vii, 4, 3; a lesser thing than
 Arahatsip, vii, 4, 7; flying, *K.*
 xii, 1, 7.
 Ill-will, *P.* 33.
 Impurity, *P.* 7.
 Initiation into the order, *M.* i, 12,
 4; 1, 28-and foll.
 Insane offender, treatment of, *K.*
 1, 5.
 Insects, destruction of, *M.* v, 6, 3.
 Insubordination, *P.* 12.
 Interdictions, the form, *M.* i, 78.
 Intoning, *K.* v, 3.
 Inward struggles, *M.* iii, 6, 3.
 Iron, *M.* vi, 26, 7.
 Itch-cloth, *M.* viii, 17.

 Jails, public, *M.* i, 42.
 Jains, xi.
 Jaundice, *M.* vi, 1; vi, 14, 7; viii,
 1, 23.
 Jewelry for men, *K.* v, 2, 1.
 Judges, what four things they should
 avoid, *K.* iv, 9.
 — what ten characteristics they
 should have, *K.* iv, 14, 19.
 Judicial office, four qualifications
 for, *K.* i, 9.
 Jury in different cases, *K.* iv, 14, 19.

 Karma, *K.* vii, 3, 9.
 Kingdom of Righteousness, *M.* i, 6,
 30.
 Knives, *K.* v, 11, 1.

 Lamps, etiquette as to lighting, *K.*
 viii, 7, 4.
 Landmarks, *M.* ii, 6.
 Language, each Buddhist to learn
 the word in his own, *K.* v, 33.
 Lattices for windows, *K.* vi, 2, 2;
 etiquette as to, *K.* viii, 7, 4.
 Legal questions, settlement of, *P.*
 68, 69; *K.* i, 14.
 Legend of Buddha, growth of, *M.*
 1, 7, 1.
 Lever used at wells, *K.* v, 16, 2.
 Licenses, the ten, disallowed at
 Vesālî, *K.* xii, 1, 10.
 Lies, *P.* 2, 32; *M.* ii, 7.
 Life begins in the womb, *M.* i, 75.
 Light (so let your light shine forth),
M. v, 4, 2; ix, 2, 20; *K.* vi, 6, 4.

- Lions' flesh not to be eaten, *M.* vi, 23, 14.
 Litigiousness, *P.* 46.
 Lodging-places, regulation of, *K.* i, 4; vi, 11
 Longing of pregnant women, *M.* ix, 2, 4.
 Looms, *K.* v, 11.
 Love, power of, *M.* vi, 36, 4; sense of, *K.* xii, 2, 5.
 Luck, walking over cloths for good, *K.* v, 21, 4.
 Luck in sneezing, *K.* v, 33, 3
 Lunacy (?), *M.* vi, 10.
 Lusts, *K.* i, 32, 2.
 Lute, parable of the, *M.* v, 1, 15, 16.
 Madness, rules in case of, *M.* ii, 25.
 Magical powers (of laymen), *M.* vi, 34, 1, 2.
 Matricide, *M.* i, 64, 69.
 Measures of capacity, *M.* viii, 1, 11.
 Medicaments, the five ordinary, *M.* vi, 1, 3.
 Medicine, *P.* 27; *M.* vi, passim; school of, *M.* viii, 1.
 Mice, *K.* vi, 12.
 Middle country, the boundaries of, *M.* v, 13, 12.
 Miracles by the Buddha, *M.* i, 15-21; vi, 23, 6.
 Miraculous powers. See *Iddhi*.
 Mission of the sixty-one disciples, *M.* i, 11.
 Money changing, *M.* i, 49.
 — pieces of, *M.* vi, 35, 1; viii, 1, 1, 3, 13; *K.* v, 8, 2.
 Mosquito curtains, *K.* v, 13.
 — fans, *K.* v, 23, 1.
 Mules, cannot produce young, *K.* vii, 2, 5.
 Murder, *P.* 4.
 Nails, to be cut short, *K.* v, 27.
 — custom of polishing, *K.* v, 27.
 Nakedness forbidden, *M.* i, 70; viii, 28.
 Names too venerable to be uttered, *M.* i, 74, 1.
 Needles, *K.* v, 11, 2.
 Needle-cases, *P.* 86; *K.* v, 11.
 Nirvāṇa, *M.* i, 5, 2; i, 6, 8, 17, 18; v, 1, 18, 28; *K.* xi, 1, 15 (see also *Arahatship*).
 Noble eightfold path, xii; *M.* i, 6, 18.
 Noble ones, discipline of, *M.* ix, 1, 9.
 Noble states, the ten, *M.* i, 22, 13.
 Noble truths, xii; *M.* i, 6, 19-22; vi, 29.
 Non-human beings, *M.* i, 7, 3; ii, 15, 4
 — disease, *M.* vi, 10.
 Nose, giving of medicine through the, *M.* vi, 13, viii, 1, 13.
 Novices, rules for, *M.* i, 56.
 — punishment of, *M.* i, 57-70.
 Nuns (see *Bhikkhunis*).
 Ocean, parable of the, *K.* ix, 1, 3.
 Offences, five kinds of and seven kinds of, *K.* ix, 3, 3.
 Onions, not to be eaten, *K.* v, 34
 Painting the face, *K.* v, 2, 5.
 — bowls, *K.* v, 9, 2.
 — walls, *K.* vi, 3, 2.
 Parricide, *M.* i, 65, 69.
 Parishes or districts, *M.* ii, 6-8.
 Partridge, fable of, *K.* vi, 6, 3.
 Pasenadi, king, story of, *M.* iii, 14.
 Patchwork coverlets, *K.* vi, 2, 7.
 Pāṭimokkha, x-xxiii; *P.* 2, 51; *M.* i, 36, 14; ii, 3-5, 15-21; *K.* ix, 2.
 Pavāraṇā ceremony, *M.* iv, passim.
 Penance and probation, distinctions between, *K.* ii, 6.
 Perfumes, list of, permitted, *M.* vi, 11.
 Pestle and mortar, *M.* vi, 9, 2.
 Pingoos, *K.* v, 30.
 Pins and needles in one's limbs, *K.* v, 14, 3.
 Plants, injury of, *M.* iv, 1; v, 7, 1.
 — seeds of, not to be destroyed, *K.* v, 5.
 Practical joking, *P.* 41, 46.
 Precedent, no ground for change of rules, *K.* xii, 1-10.
 Precepts, the ten, *M.* i, 56.
 Present, who must be, at a judicial proceeding before the Chapter, *K.* iv, 14, 16.
 Prevarication, *P.* 33.
 Probation, *P.* 14; *M.* i, 38; *K.* ii, iii.
 Property in a robe, when it passes, *M.* viii, 31.

- Propriety of demeanour, P. 59-61.
 Punishments, M. i, 40, 3; i, 44; ix, 2, 9.
 Pupils and preceptors, duties of, M. i, 25-27.
- Rations, apportioner of, K. i, 4; vi, 21.
 Rebuke of guilty Bhikkhus, K. i, 1-8.
 Reconciliation, act of, K. i, 18-24.
 Refugees, the three, M. i, 4, 5; i, 38, 2.
 Requisites, the four, P. 43.
 Reservoirs, K. v, 17.
 Res judicata, K. iv, 14, 25.
 Respect, want of, P. 33.
 Rest-house, public, P. 37; M. vi, 28, 3.
 Reviews not to be witnessed by Bhikkhus, P. 43.
 Rice-milk, praise of, M. vi, 24, 5.
 Riddles in casuistry, K. i, 14, 15.
 Rishis, Vedic, list of, M. vi, 35, 2.
 Rivers, ancient worship of, M. v, 9, 3; K. x, 21.
 — list of principal, K. ix, 1, 3.
 Robes, donation of, eight grounds for, M. vii, 32.
 Roots, medical, lists of, M. vi, 3, 4.
 Rugs, P. 24-27; M. v, 10; K. vi, 19.
 Ruminator, story of the human, K. v, 26.
- Sabbath (see Uposatha).
 Salt, M. x, 4, 1.
 — various kinds of, M. vi, 8.
 Samanas, xii.
 Sandals, P. 66; K. vii, 1, 3; 6, 2.
 Sanitary arrangements, K. v, 35.
 Savages, M. iv, 15.
 Sāvātthi (the hymn), M. vi, 35, 8.
 Scabs, cure for, M. vi, 9.
 Schism, P. 10, 11; distinguished from disunion, K. vii, 5, 1.
 — eighteen kinds of, K. vii, 5, 2.
 Schismatics, conduct towards, M. x, 5, 8; K. i, 4; vii, 4, 4.
 Scissors, K. vi, 21, 3.
 Sects, non-Buddhistic, P. 41.
 Seedlings, ancient law of, M. vi, 39.
 Seeds, fruits containing life, not to be eaten, K. v, 5.
- Self (or soul), M. i, 6, 38-41.
 Sexual intercourse, P. 4; M. i, 78.
 Shampooing, K. v, 1.
 Shoes, M. i, 25, 8; v, 1, 29; 8, 3; v, 12; v, 13, 13; K. v, 12.
 Sick Bhikkhus, M. ii, 23; iii, 6; iv, 3; 17, 7; viii, 26, 27; K. vi, 10.
 — relatives, M. iii, 7.
 — Bhikkhu, story of the Buddha nursing a, M. viii, 26.
 Silence, vow of, forbidden, M. iv, 1.
 Singing the Dhamma forbidden, K. v, 3.
 Skins, not to be used for dress, M. viii, 28, 2.
 — to be used for roofing, K. v, 11, 6; 14, 3.
 — for water-vessels, K. v, 16, 2.
 Skulls as bowls, K. v, 10, 2.
 Sky, walking in the, M. v, 1, 7.
 Slander, P. 32.
 Slaughter-house for oxen, M. v, 1, 13.
 Slaves, runaway, M. i, 47.
 Snakes in form of men, M. i, 3, 3; i, 63; vi, 23, 13.
 — of supernatural power, M. i, 15.
 — girdle of, K. vii, 2, 1.
 — bite of, cure for, M. vi, 14, 6.
 — — charm against, K. v, 6.
 — not to be eaten, M. vi, 23, 13.
 — in houses, K. vi, 2, 5; vi, 3, 4; viii, 1, 1.
 Sneezing, curious custom connected with, K. v, 33, 3.
 Snow, M. i, 20, 15.
 Sodomy, M. i, 52.
 Soldiers may not enter the order, M. i, 40.
 Sorcery, M. vi, 14, 7.
 Spittoon, K. viii, 1.
 Spoons, K. viii, 5, 2.
 Sporting in water, P. 44.
 Staves, K. v, 24.
 Subordination of guilty Bhikkhus, K. i, 9-12.
 Suffering, M. i, 6, 20-22.
 Sugar, M. vi, 26.
 Sunshades, K. v, 9, 5; v, 23; etiquette as to, P. 65; K. viii, 1, 3.
 Suspension of Bhikkhus, M. i, 79; K. i, 25.
- Tailor, story of his building, K. vi, 5.
 Tanks, K. v, 17.

- Tathâgatas (= Buddhas), habits of, M. i, 4, 4.
 — death of, *K.* vii, 3, 10.
 Teetotalism, *P.* 44.
 Theft, *P.* 4.
 Thimbles, *K.* v, 11, 5.
 Thoughts, understanding their, *M.* i, 22, 4; v, 1, 7.
 Titthiyas, *M.* i, 38; vi, 31; 34, 12; 35, 1; viii, 28.
 Toddy drinking forbidden, *K.* xii, 1, 10.
 Toleration, duty of, *M.* vi, 31, 11.
 Tooth-sticks, rules for, *K.* v, 31.
 Treasure trove, *P.* 53.
 Upanishads, x.
 Uposatha (seventh day), x; *M.* ii, passim.
 Validity of official acts of the *Sam-gha*, *M.* ix, passim.
 Vedas, sacred verses of, *M.* vi, 35, 2, 8.
 Vehicles, use of, forbidden, *M.* v, 9.
 Vihâra=cave, *M.* v, 1, 5.
 Voting in the Chapters of the Order, *K.* iv, 9-10; 14, 25; vii, 4.
 Vultures, training of, *K.* i, 32.
 Walking up and down thinking, *M.* v, 1, 14; *K.* ii, 1, 4; v, 14, 1.
 Wandering ascetics, non-Buddhist, *M.* i, 23.
 Was, keeping of, *M.* i, 13, 1; iii, passim.
 Waste tub, *K.* viii, 4, 4.
 Water, pouring out of, as dedication ceremony, *M.* i, 22, 18; viii, 30, 4; used as looking-glass, *K.* v, 2, 4; strainers, *K.* v, 13.
 Weapons, *P.* 65; *K.* v, 37, 1; vii, 3, 4, 7.
 Wells, *K.* v, 16, 2.
 Wheel and axle machinery, *K.* v, 16, 2.
 White ants, *K.* v, 9, 4; vi, 1, 2; viii, 3, 2.
 Wind in the stomach, *M.* vi, 14, 1; 16, 3; 17; *K.* v, 34.
 Window spaces, *M.* i, 25, 15, 18; *K.* viii, 1, 5; three kinds of lattices for, *K.* vi, 2, 2.
 Winter, *M.* i, 20, 15.
 Wishing-gift, what it is, *K.* i, 4, 5.
 Women, first disciples, *M.* i, 8, 3.
 — See Bhikkhunî.
 — story of the lost, *M.* i, 14.
 Worldly talk, specimens of, *M.* v, 6, 3.
 Worms in the head, *M.* viii, 1, 18.
 Writing, xxxii-xxxv; *M.* i, 49.

INDEX. OF PROPER NAMES.

- Abhaya, M. viii, 1, 4 seq., 13 seq.
Addhakāsi, K. x, 22, 1.
 Agapālanigrodha, M. i, 2, 1; 3, 1; 5, 1.
 Agātasattu, K. vii, 2, 1, 5; 3, 4 seq;
 xi, 1, 7.
 Agga/apura, K. xii, 1, 9.
 Aggā/ava ketiya, K. vi, 17, 1.
 Agita, K. xii, 2, 7.
 Agita Kesakambali, K. v, 8, 1.
 Ahurāgakulāni, K. v, 6.
 Ahoganga pabbata, K. xii, 1, 8.
 Ākāsagotta, M. vi, 22, 1.
 Akiravati, M. v, 9, 1; viii, 15, 11;
 K. ix, 1, 3 seq.
 Ālāra Kālāma, M. i, 6, 1, 2.
 Ālavakā bhikkhū, K. vi, 17, 1.
 Ālavī, K. vi, 17, 1; 21, 1.
 Amanussa, M. i, 6, 3; vii, 1, 26.
 Ambalattikā, K. xi, 1, 7.
 Ambapālī (°pālikā), M. vi, 30; viii,
 1, 1 seq.
 Ambapālīvāna, M. vi, 30, 6.
 Ānanda, M. i, 4, 9, 5; 51; 53; v,
 13, 8; 9, 1; 17; 24, passim.
 Anāthapindika, M. x, 5, 8; K. vi, 4;
 9. See Sudatta and Getavana.
 Andhakavinda, M. ii, 12, 1; vi, 24, 1;
 26, 1; viii, 15, 10.
 Andhavana, M. viii, 23, 3.
 Aṅgā, M. i, 19, 1, 3.
 Aṅgira, M. i, 15, 7; vi, 35, 2.
 Aṅguttarāpa, M. vi, 34, 17.
 Aññāṅkondañña, M. i, 6, 31 seq.
 Anotattadaha, M. i, 19, 2, 4.
 Antaka, M. i, 11, 2; 13, 2 See Māra.
 Anupiyā, K. vii, 1, 1; 2, 1.
 Anuruddha, M. x, 4; 5, 6; K. i, 18,
 1; vii, 1, 1 seq.
 Āpānam, M. vi, 35, 1; 36, 1.
 Ārāmikagāma, M. vi, 15, 4.
 Ariṭṭha, K. i, 32 seq.
 Ariyam āyatanam, M. vi, 28, 8.
 Assagi, M. i, 6, 36; 23.
 Assagipunabbasukā bhikkhū, K. i, 13
 seq.; vi, 16.
 Asurā, K. ix, 1, 3.
 Attbaka, M. vi, 35, 2.
 Ātumā, M. vi, 37; 38.
 Avantī, M. v, 13, 1.
 Avantidakkhinaṭṭhapaṭha, M. v, 13.
 Avantidakkhinaṭṭhapaṭhakā bhikkhū, K.
 xii, 1, 7, 8.
 Bālakalonaṭṭhapaṭha, M. x, 4, 1.
 Bārānaśi, M. i, 6, 6, 10, 30; 7, 1; 9,
 1, 2; 14, 1; v, 7, 1; 8, 1; vi,
 23, 1 seq.; 24, 1; viii, 1, 22;
 14, 1; 15, 1; x, 2, 3.
 Belattba Kakāna, M. vi, 26.
 Belattbasisa, M. vi, 9, 1; viii, 17.
 Belattbiputta. See Saṅgaya.
 Bhaddasālā, M. x, 4, 6 seq.
 Bhaddavaggiyā, M. i, 14.
 Bhaddiya (the place), M. v, 8, 1; 9,
 1; vi, 3, 4.
 Bhaddiya (the Bhikkhu), M. i, 6, 33;
 K. vii, 1, 3 seq.
 Bhaggā, K. v, 21, 1; 22, 1.
 Bhagu, M. vi, 35, 2; viii, 24, 6; x, 4,
 1; K. vii, 1, 4.
 Bhalhika, M. i, 4.
 Bhāradvāja, M. vi, 35, 2; K. v, 8.
 Bhesaka/āvana, K. v, 21, 1.
 Bhumma devā, M. i, 6, 30.
 Bhummagaka. See Mettīyabhum-
 magakā.
 Bhūṣiṅgāra, M. vi, 37, 4.
 Bimbisāra (rāṅgā Māgadha Seniya),
 M. i, 22; 39; 40; 42; 46; ii, 1;
 iii, 4, 3, passim; K. v, 5; vi, 3, 11,
 vii, 3, 5.
 Bodhi, K. v, 21.
 Brahma, K. vii, 3, 16.
 Brahmadatta, M. x, 2, 3 seq.; K. xi,
 1, 7.
 Brahmakāyikā devā, M. i, 6, 30.
 Brahmā Sahampati, M. i, 5, 18; 6,
 30.
 Dabba Mallaputta, K. iv, 4; v, 20.

- Dakkhinaṅgiri, M. i, 5, 3; viii, 12, 1; K. xi, 1, 10.
 Dakkhinaṅgipatha. See Avantidakkh.
 Dakkhinaṅgipathaka, K. i, 18, 3.
 Devadatta, M. ii, 16, 8; K. vii, 1, 4; 2 seq. See Godhiputta.
 Devaputta, K. vii, 2, 2.
 Devatā, M. i, 4; 6, 2, 4; 20; vi, 28, 7; 11; viii, 16, 3.
 Dhaniya, K. xi, 1, 6.
 Dighāvu, M. x, 2, 8 seq.
 Erāpatha, K. v, 6.
 Gagga, M. ii, 25; K. iv, 5.
 Gaggara, M. ix, 1, 1.
 Gandhabbā, K. ix, 1, 3.
 Gaṅgā, M. v, 9, 4; vi, 28, 12 seq.; K. ix, 1, 3 seq.
 Gavampati, M. i, 91, 2.
 Gayā, M. i, 6, 7; 21, 1.
 Gayākassapa, M. i, 15, 1; 20, 22.
 Gayāsisa, M. i, 21, 1; 22, 1; K. vii, 4, 1.
 Ghositārāma, M. x, 1, 1; K. i, 25, 1; 31; vii, 2, 1; xi, 1, 14.
 Giggakūṭa, M. ii, 1, 1; 5, 4; v, 1, 1, 3, 14, 17; K. iv, 4, 4; viii, 3, 9.
 Giṇṇakāvasatha, M. vi, 30, 6.
 Giribbaga, M. i, 24, 5, 6, 7. See Rāgagaha.
 Godhiputta, K. vii, 3, 2. See Devadatta.
 Gomarakandaṇḍi, K. iv, 4, 4.
 Gopaka, M. viii, 24, 6.
 Gosāla. See Makkhali.
 Gotama (Buddha), M. i, 2, 2, 6, 10, 15; 22, 2, passim; (Buddha's father), M. i, 54, 4.
 Gotamadvāra, M. vi, 28, 12.
 Gotamaka Ketiya, M. viii, 13, 2.
 Gotamatittha, M. vi, 28, 12.
 Gotamī. See Mahāpāgāpatī.
 Gambudīpa, M. i, 20, 7 seq.
 Gātiyāvana, M. v, 8, 1; vi, 34, 10.
 Geta, K. vi, 4, 9 seq.
 Getavana, M. i, 55; iii, 5, 1, passim; K. i, 1, 1; 13, 5; 18, 5, passim.
 Givaka Komārabhakkā, M. i, 39; viii, 1, 4 seq.; 2; K. v, 14, 1.
 Givakambavana, K. iv, 4, 4; xi, 1, 7.
 Himavanta, K. vi, 6, 3.
 Iṇḍa. See Sakka.
 Isibhatta, M. viii, 24, 5.
 Isidāsa, M. viii, 24, 5.
 Isigili, K. iv, 4, 4.
 Isipatana, M. i, 6, 6, 10, 30; 7, 7; v, 7, 1; vi, 23, 1; viii, 14, 1.
 Kagaṅgala, M. v, 13, 12.
 Kāka, M. viii, 1, 26 seq.
 Kākandaka putta, K. xii, 1, 1 seq.; 2, 1 seq.
 Kakkāna, Kakkāyana. See Pakudha, Belattba, Mahākakkāna.
 Kakudha, K. vii, 2, 2; (Devaputta), K. vii, 2, 2.
 Kālāma. See Ālāra.
 Kālāra. See Vc/uvana.
 Kālāra putta, K. xi, 1, 6.
 Kāṣasīlī, K. iv, 4, 4.
 Kandaka, M. i, 52, 60.
 Kandakā, M. i, 60.
 Kanhāgotamā, K. v, 6.
 Kāṅkhārevata, M. vi, 16.
 Kannakugga, K. xii, 1, 9.
 Kapilavatthu, M. i, 54, 1; 55, 1; K. x, 1, 1.
 Kāsi, M. i, 6, 8; vi, 17, 8 seq.; ix, 1, 1, 5, 7; K. i, 13, 3; 18, 1.
 Kāsirāgā, M. viii, 2; x, 2, 3 seq.
 Kassapa, M. i, 15 seq.; 22, 5; vi, 35, 2.
 Kassapagotta, M. ix, 1.
 Katamorakatissaka, K. vii, 3, 14.
 Keniya, M. vi, 35.
 Kesakambalī. See Agita.
 Khandadevī, K. viii, 3, 14.
 Khuggasobhita, K. vii, 2, 7.
 Kimbila, M. x, 4; K. viii, 1, 4.
 Kuṇḍagiri, K. i, 13 seq.; vi, 16; 17, 1.
 Kokālika, K. vii, 3, 14; 4, 2 seq.
 Kokanada, K. v, 21.
 Kolita, M. i, 24, 3.
 Koliṣa. See Sona.
 Koliyaputta, K. viii, 2, 2.
 Komārabhakkā. See Givaka.
 Kondañña, M. i, 6, 29, 31.
 Kosalā, M. i, 73, 1, 2; ii, 15, 3; iii, 5, 1; 9, 1; 11, passim; K. v, 13, 2; 32, 2.
 Kosalaṅgā, M. x, 2, 3 seq.
 Kosambakā bhikkhū (upāsakā), M. x, 4, 6; 5.
 Kosambī, M. viii, 1, 27; x, 1, 1; 3; K. i, 25, 1; 28, 1; vii, 2, 1, 5; xi, 1, 1; xii, 1, 7; 2, 8.
 Kosmārakā Mallā, M. vi, 36, 1.
 Kōṅgāma, M. vi, 29 seq.
 Kukkūārāma, M. viii, 24, 6.

- Kumâarakassapa, M. i, 75.
 Kuraraghara, M. v, 13, 1.
 Kuru. See Uttarakuru.
 Kusinârâ, M. vi, 36, 1, 6; 37, 1; K. xi, 1, 1.
 Kutikanna. See Sona.
 Kampâ, M. v, 1, 1; ix, 1; 2.
 Kampeyyaka, K. xii, 2, 8.
 K^{ât} imahî^âikâ devâ, M. i, 6, 30.
 K^{at}by iputtî, K. v, 6.
 Kbanna, K. i, 25; 28; 30; 31; iv, 14; xi, 1, 11, 14.
 Kitta, K. i, 18; 22 seq.
 Kodanâvatthu, M. ii, 17, 1; 18, 1.
 Korapapâta, K. iv, 4, 4.
 Lattbivanuyyâna, M. i, 22, 1, 2.
 Likkhavi, M. vi, 30; 31, 1; K. v, 20.
 Lohitaka. See Pandukalohitaka.
 Maddakukkkhî, M. ii, 5, 3; K. iv, 4, 4.
 Magadhâ, M. i, 5, 7; 19, 1, 3; 24, 5, 6, 7; 39, 1.
 Mâgadha. See Bimbisâra.
 Mâgadha, M. i, 22, 3 seq.; 24, 5; K. vii, 2, 2.
 Magadha-khetta, M. viii, 12, 1.
 Magadha-mahâmatta, M. vi, 28, 7 seq.
 Maggimâ ganapadâ, K. i, 18; 22 seq.
 Mahaka, M. i, 52.
 Mahâkakâna, M. v, 13; x, 5, 6; K. i, 18, 1.
 Mahâkappina, M. v, 13; x, 5, 6; K. i, 18, 1.
 Mahâkassapa, M. i, 74; ii, 12, 1; viii, 21, 1; x, 5, 6; K. xi, 1, 1 seq.
 Mahâkottbitta, M. x, 5, 6; K. i, 18, 1.
 Mahâkunda, M. x, 5, 6; K. i, 18, 1.
 Mahâmogallâna, M. i, 23; 24; vi, 20; K. i, 18, 1; v, 8, 1; 34, 2; vii, 2, 2; 4, 2; ix, 1. See Sâriputtamoggallâna.
 Mahânâma, M. i, 6, 36; K. vii, 1, 1.
 Mahâpagâpatî Gotamî, M. x, 5, 7; K. xi, 1 seq.; xi, 1, 9.
 Mahârâgâno, M. i, 4, 4; 16.
 Mahâsâlâ, M. v, 13, 12.
 Mahâvana, M. vi, 30, 6; K. v, 13, 3; vi, 5, 1; x, 1, 2; xii, 1, 1.
 Mahî, K. ix, 1, 3 seq.
 Makkhali Gosâla, K. v, 8, 1.
 Makkhikâsanda, K. i, 18; 22 seq.
 Malla, M. vi, 36; viii, 19; K. vii, 1, 1.
 Mallaputta. See Dabba.
 Mallî, K. x, 12.
 Mandâkinî, M. vi, 20.
 Mamûkû/aka, K. xii, 1, 4.
 Mâra, M. i, 6, 30; 11, 2; 13, 2, K. xi, 1, 9. See Antaka.
 Mârasenâ, M. i, 1, 7.
 Mendaka, M. vi, 34.
 Mettiya, K. iv, 4, 8.
 Mettiyabhummagakâ, K. iv, 4, 5 seq.; v, 20.
 Migâramâtâ, K. ix, 1, 1. See Visâkhâ.
 Moggallâna. See Mahâmogallâna.
 Mukalinda, M. i, 3; 4, 1.
 Nadî Kassapa, M. i, 15, 1; 20, 30.
 Nâga, M. i, 15; 63; K. ix, 1, 3.
 Nâlandâ, K. xi, 1, 7.
 Nanda, M. i, 54, 5.
 Nâtaputta, M. vi, 31; K. v, 8, 1.
 Nâtikâ, M. vi, 30, 6.
 Nerañjarâ, M. i, 1, 1; 15, 6; 20, 15.
 Nigrodhârâma, M. i, 54, 1; K. x, 1, 1.
 Nilavâsî, M. viii, 24, 25.
 Nimmânaratî devâ, M. i, 6, 30.
 Paggota (râgâ), M. viii, 1, 23 seq.; 24.
 Pâkinakâ (bhikkhû), K. xii, 2, 2 seq.
 Pâkinavamsadâya, M. x, 4, 1 seq.
 Pakkantimâ ganapadâ, M. v, 13, 16 seq.
 Pakudha Kakâyana, K. v, 8, 1.
 Pandukalohitaka, K. i, 1; 6, 8.
 Paranimmitavasavattî devâ, M. i, 6, 30.
 Pârileyayaka, M. x, 4, 6 seq.; 5, 1.
 Pasenadî (râgâ Kosala), M. ii, 14.
 Pâraligâma, M. vi, 28.
 Pâraliputta, M. vi, 28, 8; viii, 24, 6.
 Pâttheyakâ bhikkhû, M. vii, 1, 1 seq.; K. xii, 1, 7, 8; 2, 2 seq.
 Pâvâ, K. xi, 1, 1.
 Phalikasandâna, M. viii, 24, 6.
 Pilinda-gâma, M. vi, 15, 4, 7.
 Pilindavakkhâ, M. vi, 13 seq.
 Pindolabhâradvâga, K. v, 8.
 Pisâkilla, K. v, 10, 3; 27, 5.
 Pubbârâma, K. ix, 1, 1.
 Punabbasuka. See Assagipunabbasukâ.
 Punnagi, M. i, 9, 1, 2.
 Purâna, K. xi, 1, 10.
 Pûrana Kassapa, K. v, 8, 1.
 Puratthimâ ganapadâ, K. i, 18, 3; xii, 2, 3.

- Râgagaha, M. i, 22, 1, 2, 13; 23, 1 seq.; 28, 2; 30, 1; 49, 1; 53, 1, passim; K. iv, 4, 15; v, 1, 1; 2, 6, passim.
- Râgagahaka, M. viii, 1, 2, 16 seq.; K. v, 8; vi, 1; 4, 1, 6 seq.
- Râgâyatana, M. i, 4, 1, 2; 5, 1.
- Râhu asurinda, K. xii, 13.
- Râhula, M. i, 54; 55; x, 5, 6; K. i, 18, 1.
- Râhulamâtâ, M. i, 54.
- Rakkhitavanāsanda, M. x, 4, 6 seq.
- Râmaputta. See Uddaka.
- Revata, M. viii, 31, 1; x, 5, 6, K. 1, 18, 1; xii, 1, 9 seq.; 2, 1 seq. See Kañkhârevata.
- Roga, M. vi, 36; viii, 19.
- Sabbakâmî, K. xii, 2, 4 seq.
- Sâgata, M. v, 1, 3 seq.
- Sahagâtî, K. xii, 1, 9; 2, 1.
- Sâketa, M. i, 66, 1; vii, 1, 1; viii, 1, 8; 13, 7.
- Sâkiya, M. i, 38, 11; K. vii, 1, 4; x, 1, 2; 2, 1.
- Sakka, M. i, 17; 20; 22, 13 seq.
- Sakkâ, M. i, 54; K. vii, 1, 1 seq.; x, 1, 1, 2.
- Sakya, K. vii, 1, 3.
- Sakyakula, M. i, 22, 2; 23, 4; vi, 34, 11; 35, 1.
- Sakyakumârâ, K. vii, 1, 1 seq.
- Sakyaputta. See Upananda.
- Sâkyaputtiya, M. i, 24, 7 seq., passim.
- Sakyarâgâ, K. vii, 1, 3 seq.
- Sâlavatî, M. viii, 1, 3 seq.
- Sâ/ba, K. xii, 2, 2 seq.
- Sallavatî, M. v, 13, 12.
- Sambhûta, K. xii, 1, 8 seq.; 2, 4 seq.
- Samkassa, K. xii, 1, 9.
- Samuddadatta, K. vii, 3, 14.
- Sâna, M. viii, 24, 6.
- Sânnavâsi, M. viii, 24, 6; K. xii, 1, 8 seq.; 2, 4 seq.
- Saṅgaya, M. i, 23; 24; K. v, 8, 1.
- Saṅgikâputta, K. vi, 21, 1 seq.
- Sappasonḍikapabbhâra, K. iv, 4, 4.
- Sarabhû, K. ix, 1, 3 seq.
- Sâriputta, M. i, 23; 24; 28, 2, 3; 54, passim; K. i, 18, 1; v, 34; 2; vi, 6, 1; 7; vii, 3, 2 seq.; 4; viii, 4, 1. See Sâriputtamoggallânâ.
- Sâriputtamoggallânâ, K. i, 13, 16; 16; vi, 16, 1; vii, 3, 1; 4, 1 seq.
- Sattapanniguhâ, K. iv, 4, 4.
- Sâvatthi, M. i, 55; 66, 1; 67; iii, 5, 1, passim; K. i, 1, 1; 13, 3, 5; 18, 4, passim.
- Senânigama, M. i, 11, 1.
- Seniya. See Bimbisâra.
- Setakammika, M. v, 13, 12.
- Seyyasaka, K. i, 9 seq.
- Sîha, M. vi, 31.
- Sitavana, M. v, 1, 12 seq.; 17; K. iv, 4, 4, vi, 4, 3 seq.
- Sivaka (yakkha), K. vi, 4, 3.
- Siveyyaka, M. viii, 1, 29, 34.
- Sona Kôlvisa, M. v, 1.
- Sona Kuttikanna, M. v, 13.
- Soreyya, K. xii, 1, 9.
- Sudatta, K. vi, 4, 4. Cf. Anâthapindika.
- Suddhâvâsâ devâ, Suddhâvâsakâyikâ devatâ, K. xii, 2, 2.
- Suddhodana, M. i, 54.
- Sudhamma, K. i, 18; 22 seq.
- Sudinna, K. xi, 1, 6.
- Sumana, K. xii, 2, 7.
- Sumsumârâgira, K. v, 21, 1.
- Sunidha, M. vi, 28, 7 seq.
- Supassa nâgarâgâ, M. vi, 23, 13.
- Supatittba Ketiya, M. i, 22, 1, 2.
- Takkasilâ, M. viii, 1, 5 seq.
- Tapodakandarâ, K. iv, 4, 4.
- Tapodârâma, K. iv, 4, 4.
- Tapussa, M. i, 4.
- Tâvatimsa, M. i, 6, 30; 20, 10, vi, 28, 8; 30, 5.
- Tekula. See Yame/utekulâ.
- Thûna, M. v, 13, 12.
- Tissaka. See Kaṭamorakatissaka.
- Tusitâ devâ, M. i, 6, 30.
- Udâyi, M. ii, 16, 7; K. iii, 1; x, 9, 3 seq.
- Uddaka Râmaputta, M. i, 6, 3, 4.
- Udena, M. iii, 5; K. xi, 1, 11 seq.
- Udumbara, K. xii, 1, 9.
- Uggenî, M. viii, 1, 23.
- Ukkala, M. i, 4, 2.
- Upaka, M. i, 6, 7 seq.
- Upâlî, M. i, 62; 64; ix, 6; K. i, 18, 1; ii, 2; 7, passim.
- Upâlî (of Râgagaha), M. i, 49.
- Upananda, M. i, 52; 60; iii, 14; vi, 19; viii, 25; K. vi, 10, 1; 12; xii, 1, 5.
- Upasena Vaṅgantaputta, M. i, 31.
- Upatissa, M. i, 24, 3.
- Uppalavannâ, K. x, 8.

- Uruvelâ, M. i, 1, 1; 6, 6; 11, 1; 14, 1; 15, 1; 22, 4.
 Uruvelakassapa, M. 1, 15; 22, 4, K. v, 37.
 Usiraddhaja, M. v, 13, 2.
 Uttara, K. xii, 2, 3.
 Uttarakuru, M. 1, 19, 2, 4.
 Uvâla, K. iv, 11; 12, 5.

 Vaddha, K. v, 20.
 Vaggi, M. vi, 28.
 Vaggiputtaka, K. vii, 4, 1; xii, 1, 1 seq.; 2, 1 seq.
 Vaggumudâtîriya, K. xi, 1, 6.
 Vâlikârâma, K. xii, 2, 7.
 Vâmadeva, M. vi, 35, 2.
 Vâmaka, M. vi, 35, 2.
 Vaṅgantaputta, M. 1, 31.
 Vappa, M. 1, 6, 33.
 Vâsabhagâma, M. ix, 1, 1, 5, 7.
 Vâsabhagâmika, K. xii, 2, 7.
 Vâsettha, M. vi, 35, 2.
 Vassakâra, M. vi, 28, 7 seq.
 Vebhâra, K. iv, 4, 4.
 Vedehiputta, K. xi, 1, 7.
 Veluvana, M. i, 22, 18; 24, 3; 111, 1, 1; vi, 17, 1, 8; 22, 1; 27; viii, 1, 1; K. iv, 4, 1, 4; v, 1, 1; vi, 1, 1; 21, 1; vii, 2, 5; 4, 3; xi, 1, 11; xii, 1, 4.
 Vesâlî, M. vi, 30, 31, 4, 10 seq.; 32, 1; viii, 1, 1 seq.; 13; 14, 1; K. v, 12, 1; 13, 3; 14, 1; 21, 1; vi, 5, 1; 6, 1; x, 1, 2; 9, 1; xi, 1, 6; xii, 1, 1 seq.; 2, 4 seq.
 Vesâlîka, K. vii, 4, 1; xii, 1, 1 seq.
 Vessâmutta, M. vi, 35, 2.
 Videha. See Vedehiputta.
 Vimala, M. 1, 9, 1, 2.
 Virûpakkhâ, K. v, 6.
 Visâkhâ Migâramâtâ, M. iii, 13; viii, 15; 18; x, 5, 9; K. v, 22; vi, 14.
 Yakkha, K. vi, 4, 3.
 Yâmâ devâ, M. 1, 6, 30.
 Yamataggi, M. vi, 35, 2.
 Yame/utekulâ, K. v, 33, 1.
 Yamunâ, K. ix, 1, 3 seq.
 Yasa, M. i, 7 seq.; K. xii, 1, 1 seq.; 2, 1 seq.
 Yasoga, M. vi, 33, 5.

INDEX OF PĀLI WORDS

EXPLAINED OR REFERRED TO IN THE NOTES.

The references are to parts i, ii, iii, and pages.

akappakata, part ii, p. 155.
 akaraṇīya, iii, 355.
 akuppa, ii, 435.
 akkanā/a, ii, 247.
 akkavāra, iii, 178.
 agga, iii, 202.
 agga/a, ii, 215.
 agga/avatti, iii, 106.
 angana, iii, 295.
 akakkhussa, iii, 147.
 akelaka, i, 41.
 akkibaddha, ii, 207.
 akkekaḷvara, i, 29.
 akkibupiyati, iii, 83.
 aginakkhipa, ii, 247.
 aṅgana, ii, 50.
 aṅgaṇi, iii, 141.
 aṇṇā, ii, 10; iii, 303.
 aṇṇāta, iii, 186.
 attāna, iii, 67.
 Attbaka, ii, 130.
 attbakavagga, ii, 37.
 attbapadaka, iii, 167.
 attbilla, iii, 341.
 addbakāsika, ii, 195 seq.
 addbakusi, ii, 209.
 addbapallaṅka, iii, 367.
 addhamandala, ii, 209.
 addbayoga, i, 174.
 addbarūka, iii, 138.
 attakāmapārīkariyā, i, 8.
 attādāna, iii, 313.
 atthavasa, iii, 263.
 atthāra, ii, 148 seq.
 atthāraka, ii, 155.
 adesaṇāgāmi, ii, 333.
 addhāna, i, 26.
 adhittabhatī, iii, 101, 117.
 adhittabha, ii, 40, 151, 152.
 adhisiḷa, ii, 23.
 anakkhāriya, i, 85.

anantarika, iii, 285.
 anapadāna, ii, 272.
 anabhāva, ii, 113.
 anabhirati, iii, 77.
 anavasesa, ii, 316; iii, 35.
 anādariya, i, 44.
 anāmantaḷkāra, ii, 150.
 anīka, ii, 13.
 anupakhagga, i, 42; iii, 285.
 anupaṇṇatti, iii, 374.
 anupadaggeyya, i, 29.
 anubhāga, iii, 203.
 anullapanā, iii, 36.
 anuvāta, ii, 154; ii, 231, iii, 93.
 anuvivatta, ii, 209.
 anusampavankatā, iii, 36.
 ane/agala, ii, 37.
 antaggāhika, i, 344.
 antaraghara, i, 56, 59, 65, iii, 286.
 antaravāsaka, ii, 212.
 antarākāga, iii, 146.
 antimavatthu, i, 276.
 apagabbha, ii, 111, 112.
 apatissarava, iii, 175.
 apalokana, iii, 37.
 apassenaphalaka, iii, 219.
 appuyya, iii, 183.
 appoṭṭeti, ii, 349.
 abbhussahanatā, iii, 36.
 abhayūvara, i, 207.
 abhisamkhārika, iii, 9.
 abhisanna, ii, 60.
 abhisannakāya, iii, 102.
 abhihattbum, i, 21; ii, 440.
 ambakā, ii, 107.
 aramasahita, iii, 292.
 ariyavāsa, i, 141.
 alakkhika, iii, 250.
 alamkammaniya, i, 16.
 avakkārapātī, iii, 287.
 avagandakārakam, i, 64.

- avahga, iii, 342.
 avippavâsa, i, 20, 255.
 asaddhamma, iii, 262.
 asamâdâna~~kâ~~ra, ii, 151.
 asambhoga, iii, 120.
 ahivâtakaroga, i, 204.
 Ahogaṇḍa, ii, 146.

 âgamma, ii, 237.
 âkamanakumbhi, iii, 280.
 âkariya, i, 178 seq.
 âkariyaka, ii, 140.
 âkâra, i, 184.
 ânikolaka, iii, 348.
 âdeyyavâka, iii, 186.
 ânantarika, iii, 198, 246.
 âpâyika, iii, 262.
 âma~~la~~kavan~~ti~~kapî~~ti~~ba, iii, 165.
 âmisa, i, 36.
 âmisakhâra, ii, 60.
 âyataka, iii, 72.
 âyatikâ, iii, 115.
 âyoga, iii, 141.
 ârâma, i, 23.
 ârâmika, iii, 282.
 âlambanabâhâ, iii, 96.
 âlinda, iii, 175.
 âvarana, iii, 336.
 âvasathapinda, i, 37.
 âvâsaparamparâ, ii, 371.
 âvi~~ti~~khana, iii, 106.
 âsagganam, iii, 264.
 âsatti, iii, 183.
 âsanantarikâ, ii, 292.
 âsanapa~~ni~~âpaka, iii, 408.
 âsandi, ii, 27.
 âsandika, iii, 165.
 âsâdeti, ii, 373.
 âsittakûpadhâna, iii, 117.
 âsevanavithaka, iii, 95.
 âha~~ka~~pâdaka, iii, 164.
 âhundarika, i, 205.

 ikkâsa, iii, 171.
 iddhi, i, 119; ii, 136; iii, 230.
 indakhila, i, 52.

 ukkapinda, ii, 70.
 ukkâsika, iii, 68.
 ukkuzikam, iii, 16.
 ukkuzikâ, i, 62.
 ukkinatha, i, 194.
 uk~~ka~~bedavâda, ii, 111.
 unhisa, iii, 97.
 utu, ii, 236.
 uttarakkhâda, ii, 27.

 uttarapâsaka, iii, 106
 uttarâsaṇḍa, ii, 212; iii, 123.
 uttaribhaṇḍa, iii, 9, 179.
 utti~~ti~~hapatta, i, 152.
 udakaniddhamana, iii, 108.
 udakasamgaha, ii, 147.
 udakasânka, ii, 225.
 udukkhalika, iii, 105.
 udda, ii, 16.
 uddesa, i, 12.
 uddosita, iii, 363.
 uddhasudhâ, iii, 174.
 upagga~~ba~~, iii, 351.
 upagga~~ba~~ya, i, 178 seq.
 upa~~ti~~bbâpeti, i, 49.
 upadhi, i, 85, 138.
 upanandhati, iii, 100.
 upanikkhitta, i, 26.
 uparip~~iti~~hita, iii, 273.
 upalâpeti, i, 49.
 uposathapamukha, i, 252.
 ubbâ~~la~~, ii, 314.
 ubbâhikâ, iii, 49.
 ubbhandita, ii, 210.
 ubbhâra, i, 19; ii, 157.
 ubbhida, ii, 48.
 ubhatolohitakûpa, dhâna, ii, 28.
 ubhatovinaya, iii, 376.
 ubhatovibhaṇḍa, iii, 376.
 ummattakâlâya, iii, 21.
 ura~~ka~~khâda, ii, 348.
 ullkhita, ii, 153.
 ulloka, iii, 169.
 ussâdeti, iii, 202, 301.
 ussâvanâ, ii, 120.
 ussîra, ii, 23.
 ussel~~be~~ti, ii, 349.

 ûha~~ni~~, iii, 277.

 eka~~ka~~kiya, ii, 212.
 ekapariyâkata, iii, 341.
 ekapalâsika, ii, 13.
 ekuddesa, i, 11.
 eragu, ii, 35.
 e~~la~~kapâdaka~~pi~~ti~~ba~~, iii, 165.

 okirati, ii, 231.
 okozimaka, iii, 40.
 ogumphiyati, ii, 31.
 otinna, i, 7.
 ottharaka, iii, 102.
 onîta, i, 83.
 onogana, ii, 386.
 opâna, ii, 115.
 obhoga, i, 156.

- ovattika, iii, 69.
 ovattiyakarana, ii, 153.
 ovaddheyya, ii, 154.
 ovāda, i, 35.
 osaraka, iii, 175.

 kamsapattharika, iii, 140.
 kakka, ii, 58.
 katakkhūparissāvana, iii, 100.
 katasī, iii, 390.
 karisuttaka, iii, 69, 142, 348.
 katbina, i, 18 seq.; ii, 148 seqq.; iii, 92 seq.
 kaṇḍāka, iii, 9.
 kaṇḍusakarana, ii, 153.
 kannakita, iii, 91.
 katākata, iii, 309.
 katikasanibhāna, iii, 8.
 kattaradanda, ii, 20.
 kattari, iii, 138.
 kattarikā, iii, 139.
 kattika, i, 29 seq.
 kapalla, ii, 50.
 kapisisaka, iii, 106.
 kappattbhika, iii, 254.
 kappiyakāraka, ii, 59.
 kappiyakurū, i, 303.
 kabaḥikā, ii, 58.
 kamala, ii, 23.
 kambala, ii, 23.
 kambalamaddana, ii, 154.
 kammārabhaṇḍu, i, 200.
 karakataka, iii, 112.
 kalābuka, iii, 143.
 ka/iṅgara, iii, 127.
 ka/imbhaka, iii, 94.
 kavāta, iii, 88, 160.
 kavārapittba, iii, 105.
 kasāva, iii, 172.
 kākā, iii, 82.
 kāya, ii, 224.
 kāyura, iii, 69.
 kā/aka, i, 25.
 kiṇṇaka, i, 139.
 kiṇka, iii, 174, 176.
 kukkukata, ii, 154.
 kukkusa, iii, 367.
 kuddapāda, iii, 107.
 kundaḥkamattikā, iii, 171.
 kuttaka, ii, 27.
 kupita, i, 309.
 kumbhakārīkā, iii, 156.
 kumbhatthena, iii, 325.
 kuruvindakasutti, iii, 67.
 kulāṅkapādaka, iii, 174.
 kulāva, iii, 384.

 kulīrapādaka, iii, 161.
 kusī, ii, 208.
 ko, i, 138.
 koḥkka, i, 34; iii, 165.
 koṭṭāpeti, iii, 341.
 koṭṭbaka, ii, 219; iii, 11, 109, 177.
 kopeti, ii, 435.
 komudī, i, 324.

 khanda, iii, 191.
 khandhakavatta, i, 185.
 khallaka, ii, 15.
 khādaniya, i, 39.
 khārikāga, i, 132.
 khuddānukhuddaka, i, 50.
 khurabhanda, ii, 141.
 khurasipārīkā, iii, 138.
 kheḥāpaka, iii, 239.

 gaṇḍamagga, i, 269.
 gaṇṭhika, iii, 144.
 gaṇḍikādhāna, iii, 213.
 gaṇḍumattikā, iii, 172.
 gatigata, iii, 26.
 gandhabbahatthaka, iii, 67.
 gabbha, iii, 173.
 gahapatikīvara, ii, 194.
 gāmapoddava, iii, 66.
 gāmūpākāra, i, 256.
 giraggasamagga, iii, 71.
 gīveyyaka, ii, 209.
 guṇaka, iii, 143.
 guhā, i, 174.
 geruka, ii, 50.
 gerukaparīkamma, iii, 97.
 gokantaka, ii, 34.
 goghaṇṣikā, iii, 98.
 goḥara, iii, 275.
 gonisādika, ii, 121.
 golomika, iii, 138.

 ghazaka, iii, 130.
 gharīkatāha, iii, 88.
 ghazikā, iii, 106.
 gharadinnaka, ii, 60.

 āakkabheda, iii, 251.
 āakkalīkā, iii, 163.
 āakkavattaka, iii, 112.
 āankama, ii, 7; iii, 103.
 āatukannaka, iii, 145.
 āandanagantbhi, iii, 78.
 āammakhanda, iii, 113.
 āāleti, ii, 49.
 āitta, ii, 224.
 āimulīkā, iii, 167.

kīvara, ii, 199.
ketāpeti, i, 22.
kelapattikā, iii, 128.
koka, ii, 132.
kolaka, iii, 86.

kbakana, ii, 49.
kbatta, iii, 133.
kbādāna, i, 35.
kbanda, i, 277.
kbandaso, iii, 150.
kbava, iii, 239.
kbavi, iii, 169.
kbādeti, ii, 42; iii, 147.
kbinniriyāpatha, i, 225.
kbheppā, ii, 24.

gaṅgheyyaka, ii, 209.
gaṇḍa, i, 118; ii, 129, 134.
gaṇḍā, iii, 72.
gaṇḍāghara, i, 157; iii, 103.
gantu, ii, 35.
gāla, iii, 162.
ge, ii, 217.

gbāyī, iii, 7.

ḥatti, i, 169.
ḥattikatuttha, i, 169.
ḥattidutiya, i, 169.

tattikā, ii, 35.
tathāgata, i, 82.
tantubaddha, ii, 256.
talasattikā, i, 51.
tassapāpiyyasikā, iii, 28.
tālaḥkidda, iii, 106.
tālavanta, iii, 131, 145.
tāvakāhika, iii, 217.
tiḥvara, i, 20; i, 255.
tiṃagahana, iii, 148.
tiṃsanthāra, iii, 86.
tittirapattika, ii, 15.
Tittiriya, iii, 194.
tirakkhānaviggā, iii, 152.
tiṛitaka, ii, 248.
tumbakāḥa, iii, 88.
tulā, iii, 112.
tulikā, iii, 167.
tūla, i, 54.
tūlapunnika, ii, 15.
torana, iii, 178.

thakīyati, iii, 161.
thavikā, iii, 293.
thinna, ii, 206.

thullakkaya, i, xxv.
thūpato, i, 63.
theyyasamkhāta, i, 4.

dakakottbaka, ii, 57.
dandakattbina, iii, 93.
dandaparissāyana, iii, 102.
dandasatthaka, iii, 90.
dantakattba, iii, 146.
dantapona, i, 40.
damaka, ii, 71.
dalbhikarāna, ii, 153.
dātibikā, iii, 138.
ditthāvikkamma, iii, 34.
dukkata, i, xxv.
dukkha, ii, 224.
ditthagahamika, ii, 60.
ditthulla, ii, 316.
dubbaka, i, 12.
dubbalya, i, 4.
dummauku, iii, 251.
dummaññu, iii, 251.
deddubhaka, iii, 143.
dvāra, iii, 160.
dvārakosa, i, 35.

dhamanīsanata, ii, 41.
dhamma, iii, 193, 262.
dhammakaraka, iii, 100.
dhāna, ii, 28.
dhuvakāra, ii, 254.
dhūmakāhika, iii, 214, 378.
dhūmanetta, iii, 107.
dhotapādaka, iii, 219.

nam, iii, 19.
natthukamma, ii, 53.
natthukaraṇī, iii, 54.
nandimukhī, ii, 211; iii, 299.
namataka, iii, 90, 343.
nalāhika, ii, 349.
navakamma, ii, 101, 189 seq.
navakammika, ii, 359.
nāgadanta, iii, 68, 98.
nāḥkagabbha, iii, 173.
nāsanā, i, 236.
nāseti, ii, 377.
nigantba, i, 41.
niggāpeti, iii, 2.
niddāpeti, iii, 225.
nippurisa, iii, 225.
niḥbuggbati, ii, 349.
nimitta, ii, 9.
nimittakata, ii, 154.
nillekhagantāghara, iii, 115.
nissaggiya, ii, 155.

- nissaya, ii, 337; iii, 355.
 nekkhamma, i, 104.
 negama, iii, 185.
 netthā, ii, 339.
 nerayika, iii, 262.
 pamsukūla, ii, 157.
 pakata, ii, 343.
 pakatatta, ii, 340; iii, 266.
 pakāsanīyakamma, iii, 239.
 pakutta, iii, 175.
 pakkhasamkanta, i, 178.
 pakkhika, iii, 220.
 paggāhikasālā, iii, 383.
 paghana, iii, 175.
 pakkakkhāta, i, 275.
 pakkakkhāti, i, 4.
 pakkaya, i, 146.
 pakkuddharati, ii, 152.
 paññaka, ii, 155.
 paññakapaṇika, iii, 97.
 paṇikā, ii, 3, 27.
 paṇiggaha, iii, 90, 95.
 paṇikkhādānīya, ii, 81.
 paṇikkhādī, iii, 111.
 paṇibhāna, iii, 13.
 paṇibhānakkitta, iii, 172.
 paṇibhāneyyaka, ii, 140.
 paṇisāraṇīya, ii, 364.
 paṭṭa, iii, 341.
 paṇāmeti, iii, 403.
 pattakandolīkā, iii, 86.
 pattakkhandha, iii, 13.
 pattamā/aka, iii, 86.
 patthaddha, iii, 244.
 pannaloma, iii, 232.
 para, ii, 307.
 paradavutta, iii, 232.
 paramparabhogana, i, 38.
 parikathākata, ii, 154.
 parikkammakata, iii, 218.
 parikkhāra, iii, 343.
 parigita, iii, 75.
 parittānakiṇṇika, iii, 174.
 parimibbuta, iii, 183.
 paribbāgaka, i, 41.
 paribhanda, ii, 154, 231; iii, 85, 93.
 paribhandakarana, iii, 213.
 paribhoga, iii, 208.
 paribhogānīya, iii, 8.
 parimandalam, i, 59.
 parimāna, ii, 421.
 parimukha, iii, 138.
 parimuttā, ii, 307.
 pariyanta, ii, 386.
 pariyāya, i, 47.
 pariyuttāṭṭakitta, iii, 380.
 parivena, iii, 109; iii, 203.
 parisā, i, 12.
 pala, ii, 178.
 palāsi, iii, 38.
 palibodha, ii, 157.
 pallanka, iii, 367.
 pallatthikā, i, 62; iii, 141.
 pavattamamsa, ii, 81.
 pavattinī, iii, 350.
 pavananta, iii, 143.
 pavāraṇāsangaha, i, 353.
 pavārita, i, 39.
 pavāreti, i, 21.
 pasata, ii, 178.
 paharami, iii, 156.
 pākittiya, i, 32.
 Pāṭibeyyaka, ii, 146.
 pāṭimokkha, i, xxvii seq.
 pādakathalika, i, 92; ii, 373.
 pādakhilābādha, ii, 19.
 pādapītṭha, i, 92.
 pāpanika, ii, 157.
 pāmaṅga, iii, 69.
 pārāgika, i, 3.
 pārīsuddhi, i, 242, 274.
 pālīguttima, ii, 15.
 pālībaddha, ii, 208.
 pāsaka, iii, 144.
 pāsāda, i, 174; iii, 178.
 pāsādika, iii, 339.
 pāsuka, ii, 340.
 piṭṭabhādanīya, ii, 139.
 piṭṭhamadda, iii, 171.
 piṭṭhasamghāta, iii, 105.
 piṇḍukkhepakam, i, 64.
 pitta, iii, 237.
 pidalaka, iii, 94.
 pilonikā, ii, 157.
 piṣāṭṭhika, i, 318; iii, 139.
 piṭṭha, iii, 278.
 piṭṭhikā, ii, 165.
 puṭṭhāti (vassam), i, 310.
 puṭṭhānī, iii, 114.
 purabaddha, ii, 15.
 puthupāṇīya, iii, 68.
 pūva, i, 39.
 peyyāla, i, 291.
 potthaka, ii, 247.
 pothugganika, iii, 230.
 positum, iii, 169.
 phanaka, iii, 70.
 phalaka, ii, 246; iii, 165.
 phāṭikammattha, iii, 217.
 phulla, iii, 191.

bandhana, ii, 153.
 bandhanamatta, iii, 141.
 bahukata, ii, 135; iii, 214.
 bāhanta, ii, 209.
 bāhullika, iii, 254.
 bādalamaññaka, iii, 164.
 bala, ii, 48.
 bilanga, iii, 9.
 bundikābaddha, iii, 164.
 byā, ii, 378.

bhaṅga, ii, 57.
 bhaṅgodaka, ii, 57.
 bhaṇḍāgāra, ii, 201.
 bhaṇḍika, iii, 213.
 bhatikamma, iii, 83.
 bhattikamma, iii, 169.
 bhaddapīṭha, iii, 165.
 bhasmā, iii, 264.
 bhikkhugatika, i, 312.
 bhisi, ii, 210; iii, 163.
 bhummattharāṇa, iii, 278.
 bhogaṇiya, i, 39.
 bhoggayāgu, ii, 89.

makaradantaka, iii, 68.
 makasakuntikā, iii, 102.
 makābhavāṭaka, iii, 145.
 maggāru, ii, 35.
 mañña, iii, 278.
 maññaka, ii, 140.
 maññarikā, ii, 347.
 maññu, ii, 140.
 mandala, ii, 209.
 mandalikā, iii, 107.
 matakaḷivara, ii, 151.
 mattikādomikā, iii, 107.
 maddavīna, iii, 143.
 madhusitthaka, iii, 92.
 manam, i, 254.
 mantha, i, 39.
 mandāmukhī, i, 130.
 marumba, iii, 109.
 mallaka, iii, 68.
 mallamuttika, iii, 66.
 maṇḍorikā, iii, 117.
 masāraka, iii, 164.
 mahānāma, ii, 14.
 mahāranga, ii, 14.
 mahāseda, ii, 56.
 Mahī, ii, 25.
 mātukā, i, 273; ii, 157; iii, 2.
 māsaṅkarūpa, iii, 80.
 migabhūta, iii, 232.
 midbhanta, iii, 85.
 midhi, iii, 163.

missaka, ii, 432.
 mukhamattikā, iii, 107.
 muttahaṇṭika, ii, 60.
 mendavisānabandhika, ii, 15.
 mokkhaṇṭikā, ii, 184.
 moghasuttaka, iii, 94.
 moḥa, ii, 132.
 moragu, ii, 35.

yathādhhammo, i, 203.
 yantaka, iii, 162.
 yāgu, ii, 89.

raganapakka, ii, 49.
 ratanasammata, i, 53.
 rūpa, i, 201.
 rūpiyakābaddaka, i, 27.
 rūhati, ii, 414.
 ropeti, iii, 334.

lathbivana, i, 136.
 luggati, iii, 111.
 lūka, ii, 16.
 lekha, iii, 78.
 lesakappa, iii, 200.
 lona, ii, 48.
 loma, ii, 339.

vagga, iii, 27.
 vaggulī, iii, 163.
 vāṇanapatha, iii, 324.
 vāṇapādūka, ii, 24.
 vatamsaka, ii, 347.
 vatti, iii, 341.
 vanta, ii, 347.
 vatthikamma, ii, 80.
 varāha, iii, 261.
 vallikā, iii, 69.
 vassupanāyikā, i, xxxvii.
 vātapāna, iii, 162.
 vātamandalikā, iii, 85.
 Vāmaka, ii, 130.
 vāraka, iii, 113.
 vāha, ii, 13.
 vikanna, ii, 230; iii, 92.
 vikappanā, i, 45.
 vikāla, i, 53.
 vikāśika, ii, 59.
 vigayha, iii, 68.
 vikkhikālika, ii, 16.
 viññu, i, 33.
 vidha, iii, 143.
 vidhutikā, ii, 347.
 vinandhana, iii, 94.
 vinayapāmoḥkha, i, xiii.
 vinayavatthu, iii, 411.

vinidhāya, iii, 269.
vineyya, iii, 183.
vipakkatāya, iii, 36.
viparivata, i, 7.
vipāṭeti, iii, 90.
vipphakata, iii, 214.
vibbhamati, i, 275.
vibhaṅga, ii, 325.
vivatta, ii, 209.
visibbanā, i, 44.
visesaka, iii, 342.
visesādhigama, iii, 263.
vissara, iii, 273.
vihāra, ii, 386.
vihesaka, i, 33.
vinā, ii, 8.
vuddhapabbagita, ii, 140.
vūpakāseti, i, 161.
vokkamma, iii, 285.
vodaka, iii, 84.
veni, iii, 341.
vedikā, iii, 162.
veyyāyika, iii, 185.
veḷuriya, iii, 82.
vyābādheti, iii, 235.

samvelliya, iii, 348.
samsaranakiriṇika, iii, 176.
samharati, iii, 168.
saguna, i, 155.
samkakkhika, iii, 351.
samkassara, iii, 300.
samkāpayati, i, 298.
samketa, ii, 234.
sankhanābhi, ii, 51.
samkhāra, i, 76.
samgīti, iii, 355.
samghāṇi, ii, 212.
samghāṇipallatthikā, iii, 12.
samghādisesa, i, 7.
saññatti, iii, 257.
saṇḍāsa, iii, 140.
satavallikā, iii, 145.
sati, i, 119.
sativapullappatta, iii, 16.
sattaṅga, iii, 165.
sattalūkha, ii, 209.
satthahāraka, i, 4 seq.
satthu, iii, 92.
santaruttara, i, 21; ii, 233.
sannidhikata, ii, 154.
sapaḍāna, i, 63.
sabhogana, i, 41.
samauddesa, i, 48.
samattutika, i, 62; ii, 104.
samanubhāsati, i, 11.

samasūpaka, i, 62.
samukase, i, xxvi.
samuddaphezaka, iii, 131.
samodhāna, ii, 405, 409.
sampavāreti, i, 110.
sambhārasada, ii, 56.
sambhinna, ii, 145.
sambhūṇāti, ii, 159.
sammukha, ii, 332.
sammukhāvīnaya, iii, 3.
sammosa, iii, 87.
sayana, ii, 279.
sarakutti, iii, 72.
sarati, iii, 14.
sarabhañña, iii, 73.
sarāvaka, iii, 108.
saritaka, iii, 92.
saritasārīta, iii, 26.
saritasipāṇikā, iii, 92.
salāka, iii, 162.
salākabhatta, iii, 220 seq.
salākodhāniya, iii, 53.
savaṇāniya, ii, 338, 386.
sahadhammika, i, 12.
Sahampati, i, 86.
sāṇiya, iii, 223.
Sānavāsī, iii, 394.
sāradika, ii, 41.
sārāṇiya, ii, 364.
sālōka, iii, 343.
sāvasesa, ii, 316; iii, 35.
sāsapakutta, iii, 171.
sikkhāsāgīva, i, 4.
sithatēlaka, iii, 171.
sindhava, ii, 48.
sivārikā, ii, 47.
sivikāgabbha, iii, 173.
siveyyaka, ii, 190.
sītālōṇi, ii, 60.
sīla, i, 184.
sukha, ii, 224.
sugata, i, 54 seq.
sugatavidatthi, i, 8.
suññāgāra, ii, 101.
sutta, i, xxix.
suttadhara, i, xxviii.
suttanta, i, xxix seq.
suttalūkha, ii, 209, 230.
suttavibhaṅga, i, xxix seq.
suddhaka, ii, 433.
suddhanta, ii, 417.
suppavāyita, i, 28.
sūkarantaka, iii, 143.
sūḥi, ii, 97.
sūḥikā, iii, 106, 162.
sūḥināḥikā, iii, 91.

sekha, i, 185 ; ii, 138.
 sekhasammata, i, 57.
 settbi, i, 102.
 seda, ii, 56.
 senesika, ii, 42.
 seyyagga, iii, 202.
 sotâpattiphala, iii, 230.
 sobhana, iii, 143.
 hatthabhitti, iii, 169.
 hatthavatraka, ii, 27.

hatthavikâra, i, 326.
 hatthavilâṅghaka, i, 326.
 batthinakhaka, iii, 208.
 hatthisondaka, iii, 145.
 hammiya, i, 174.
 hammiyagabbha, iii, 173.
 haritaka, ii, 60.
 haritakapanṇikâ, iii, 343.
 hintâla, ii, 23.
 huhunkagâtika, i, 79.
 hetu, i, 146.

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS
OF THE SACRED BOOKS OF THE EAST.

CONSONANTS	MISSIONARY ALPHABET I			Sanskrit	Zend	Pahlevi	Persian	Arabic	Hebrew	Chinese
	I Class	II Class								
		III Class								
Gutturales.										
1 Tenuis	k	. . .	. . .	क	𐬕	𐬕	𐬕	𐬕	𐬕	k
2 " aspirata	kh	. . .	. . .	ख	𐬖	𐬖	𐬖	𐬖	𐬖	kh
3 Media	g	. . .	. . .	ग	𐬗	𐬗	𐬗	𐬗	𐬗	. . .
4 " aspirata	gh	. . .	. . .	घ	𐬘	𐬘	𐬘	𐬘	𐬘	. . .
5 Gutturo-labialis	q	. . .	. . .	. . .	𐬙	𐬙	𐬙	𐬙	𐬙	. . .
6 Nasalis	n (ng)	. . .	. . .	ङ	{ 𐬚 (ng) }	. . .	. . .	. . .	. . .	. . .
7 Spiritus asper	h	. . .	. . .	ह	{ 𐬛 (N) }	𐬛	𐬛	𐬛	𐬛	h, hs
8 " lenis . . . . .	. . .	. . .	. . .	. . .	𐬜	. . .	. . .	. . .	. . .	. . .
9 " asper faucalis	ḥ	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
10 " lenis faucalis	ḥ	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
11 " asper fricatus . . . . .	. . .	'h	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
12 " lenis fricatus . . . . .	. . .	'h	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
Gutturales modificatae (palatales, &c.)										
13 Tenuis . . . . .	. . .	k	. . .	च	𐬞	𐬞	𐬞	𐬞	𐬞	h
14 " aspirata . . . . .	. . .	kh	. . .	छ	. . .	. . .	. . .	. . .	. . .	kh
15 Media . . . . .	. . .	g	. . .	ज	𐬟	𐬟	𐬟	𐬟	𐬟	. . .
16 " aspirata . . . . .	. . .	gh	. . .	झ	𐬠	𐬠	𐬠	𐬠	𐬠	. . .
17 " Nasalis	ñ	. . .	. . .	ञ	. . .	. . .	. . .	. . .	. . .	. . .

CONSONANTS (continued)	MISSIONARY ALPHABET.			Sanskrit	Zend	Pehlvi.	Persian	Arabic.	Hebrew	Chinese
	I Class.	II Class	III Class							
18 Semivocalis	y	...	...	य	𐬨	𐬨	ي	ي	י	y
19 Spiritus asper . . . . .	...	(y)	...	...	𐬨	𐬨	...	...	...	...
20 " lenis . . . . .	...	(y)	...	...	𐬨	𐬨	...	...	...	...
21 " asper assibilatus . . . . .	...	s	...	श	𐬨	𐬨	ش	ش	...	...
22 " lenis assibilatus . . . . .	...	z	...	...	𐬨	𐬨	ز	ز	...	z
Dentales.										
23 Tenuis	t	...	...	त	𐬨	𐬨	ت	ت	ת	t
24 " aspirata	th	...	...	थ	𐬨	𐬨	...	...	ת	th
25 " assibilata . . . . .	...	...	TH	...	𐬨	𐬨	...	...	...	...
26 Media	d	...	...	द	𐬨	𐬨	د	د	ד	...
27 " aspirata	dh	...	...	ध	𐬨	𐬨	...	...	...	...
28 " assibilata . . . . .	...	...	DH	...	𐬨	𐬨	...	...	...	...
29 Nasals	n	...	...	न	𐬨	𐬨	ن	ن	נ	n
30 Semivocalis	l	...	...	ल	𐬨	𐬨	ل	ل	ל	l
31 " mollis 1 . . . . .	...	l	...	...	𐬨	𐬨	...	...	...	...
32 " mollis 2 . . . . .	...	...	L	...	𐬨	𐬨	...	...	...	...
33 Spiritus asper 1	s	...	...	स	𐬨	𐬨	س	س	ש	s
34 " asper 2 . . . . .	...	s (ʃ)	...	...	𐬨	𐬨	...	...	...	...
35 " lenis	z	...	...	...	𐬨	𐬨	ز	ز	ז	z
36 " asperimus 1 . . . . .	...	z (ʒ)	...	...	𐬨	𐬨	...	...	...	...
37 " asperimus 2 . . . . .	...	z (ʒ)	...	...	𐬨	𐬨	...	...	...	...

VOVELS	MISSIONARY ALPHABET.			Sanskrit	Zend	Pehlevi	Persian	Arabic	Hebrew	Chinese.
	I Class	II Class	III Class							
1 Neutalis	o			...	...	...	...	...	...	...
2 Laryngo-palatalis	ě			...	...	...	...	...	...	...
3 " labialis	ö			...	...	...	...	...	...	...
4 Gutturalis brevis	a			अ	𐬀	𐬀	ا	ا	א	...
5 " longa	ā	(a)		आ	𐬁	𐬁	آ	آ	א	...
6 Palatalis brevis	i			इ	𐬂	𐬂	ی	ی	י	...
7 " longa	ī	(i)		ई	𐬃	𐬃	ی	ی	י	...
8 Dentalis brevis	l			ल	...	...	...	...	...	...
9 " longa	l̄			ल	...	...	...	...	...	...
10 Lingualis brevis	r			र	...	...	...	...	...	...
11 " longa	r̄			र	...	...	...	...	...	...
12 Labialis brevis	u			उ	𐬄	𐬄	و	و	ו	...
13 " longa	ū	(u)		ऊ	𐬅	𐬅	و	و	ו	...
14 Gutturo-palatalis brevis	e			ए	𐬆	𐬆	...	...	...	...
15 " longa	ē (ai)	(e)		ऐ	𐬇	𐬇	...	...	...	...
16 Diphthongus gutturo-palatalis	āi	(ai)		...	𐬈	𐬈	...	...	...	...
17 " "	ei (ēi)			...	𐬉	𐬉	...	...	...	...
18 " "	oi (ōi)			...	𐬊	𐬊	...	...	...	...
19 Gutturo-labialis brevis	o			...	𐬋	𐬋	...	...	...	...
20 " longa	ō (au)	(o)		...	𐬌	𐬌	...	...	...	...
21 Diphthongus gutturo-labialis	āu	(au)		...	𐬍	𐬍	...	...	...	...
22 " "	eu (ēu)			...	𐬎	𐬎	...	...	...	...
23 " "	ou (ōu)			...	𐬏	𐬏	...	...	...	...
24 Gutturals fracta	a			...	𐬐	𐬐	...	...	...	...
25 Palatalis fracta	i			...	𐬑	𐬑	...	...	...	...
26 Labialis fracta	ū			...	𐬒	𐬒	...	...	...	...
27 Gutturo-labialis fracta	o			...	𐬓	𐬓	...	...	...	...

May 1885.

Clarendon Press, Oxford

A SELECTION OF BOOKS

PUBLISHED FOR THE UNIVERSITY BY

HENRY FROWDE,

AT THE OXFORD UNIVERSITY PRESS WAREHOUSE,
AMEN CORNER, LONDON.

ALSO TO BE HAD AT THE

CLARENDON PRESS DEPOSITORY, OXFORD.

[Every book is bound in cloth, unless otherwise described.]

LEXICONS, GRAMMARS, &c.

(See also Clarendon Press Series, pp. 14, 18, 21, 24, 25)

ANGLO-SAXON.—*An Anglo-Saxon Dictionary*, based on the MS Collections of the late Joseph Bosworth, D.D., Professor of Anglo-Saxon, Oxford. Edited and enlarged by Prof T N Toller, M.A. (To be completed in four parts.) Parts I and II. A—HWISTLIAN (pp. vi, 576). 1882. 4to. 15s each

CHINESE.—*A Handbook of the Chinese Language*. Parts I and II, Grammar and Chrestomathy. By James Summers. 1863. 8vo. half bound, 17. 8s.

ENGLISH.—*A New English Dictionary, on Historical Principles* founded mainly on the materials collected by the Philological Society Edited by James A. H. Murray, LL.D., President of the Philological Society; with the assistance of many Scholars and men of Science. Part I A—ANT (pp. xvi, 352) Imperial 4to. 12s. 6d.

— *An Etymological Dictionary of the English Language*. By W. W. Skeat, M.A. *Second Edition* 1884. 4to. 2l. 4s.

— *Supplement to the First Edition of the above*. 1884. 4to 2s 6d.

— *A Concise Etymological Dictionary of the English Language* By W. W. Skeat, M.A. *Second and Revised Edition*. 1885. Crown 8vo. 5s 6d.

GREEK.—*A Greek-English Lexicon*, by Henry George Liddell, D.D., and Robert Scott, D.D. Seventh Edition, Revised and Augmented throughout. 1883 4to 1l 16s.

— *A Greek-English Lexicon*, abridged from Liddell and Scott's 4to. edition, chiefly for the use of Schools. Twenty first Edition 1884. Square 12mo. 7s. 6d.

- GREEK.—*A copious Greek-English Vocabulary*, compiled from the best authorities 1850 24mo. 3s.
- *A Practical Introduction to Greek Accentuation*, by H. W. Chandler, M.A. Second Edition 1881. 8vo. 6s 6d
- HEBREW.—*The Book of Hebrew Roots*, by Abu 'l-Walid Marwān ibn Janāh, otherwise called Rabbi Yōnāh. Now first edited, with an Appendix, by Ad. Neubauer 1875. 4to. 2l 7s 6d.
- *A Treatise on the use of the Tenses in Hebrew*. By S. R. Driver, D.D. Second Edition, Revised and Enlarged. 1881. Extra fcap. 8vo. 7s. 6d.
- *Hebrew Accentuation of Psalms, Proverbs, and Job*. By William Wickes, D.D. 1881. Demy 8vo stiff covers, 5s.
- ICELANDIC.—*An Icelandic-English Dictionary*, based on the MS. collections of the late Richard Cleasby. Enlarged and completed by G. Vigfússon, M.A. With an Introduction, and Life of Richard Cleasby, by G. Webbe Dasent, D.C.L. 1874 4to. 3l. 7s.
- *A List of English Words the Etymology of which is illustrated by comparison with Icelandic*. Prepared in the form of an APPENDIX to the above. By W. W. Skeat, M.A. 1876 stitched, 2s.
- *An Icelandic Prose Reader*, with Notes, Grammar and Glossary, by Dr Gudbrand Vigfússon and F. York Powell, M.A. 1879. Extra fcap. 8vo. 10s. 6d.
- LATIN.—*A Latin Dictionary*, founded on Andrews' edition of Freund's Latin Dictionary, revised, enlarged, and in great part rewritten by Charlton T. Lewis, Ph.D., and Charles Short, LL.D. 1879 4to. 1l. 5s.
- SANSKRIT.—*A Practical Grammar of the Sanskrit Language*, arranged with reference to the Classical Languages of Europe, for the use of English Students, by Monier Williams, M.A. Fourth Edition, 1877. 8vo. 15s.
- *A Sanskrit-English Dictionary*, Etymologically and Philologically arranged, with special reference to Greek, Latin, German Anglo-Saxon, English, and other cognate Indo-European Languages. By Monier Williams, M.A. 1872. 4to. 4l. 14s. 6d.
- *Nalopākhyānam*. Story of Nala, an Episode of the Mahā-Bhārata: the Sanskrit text, with a copious Vocabulary and an improved version of Dean Milman's Translation, by Monier Williams, M.A. Second Edition, Revised and Improved. 1879. 8vo. 15s.
- *Sakuntalā*. A Sanskrit Drama, in Seven Acts. Edited by Monier Williams, M.A. Second Edition, 1876. 8vo. 21s.
- SYRIAC.—*Thesaurus Syriacus*: collegerunt Quatremère, Bernstejn, Loisebach, Arnoldi, Agrell, Field, Roediger: edidit R. Payne Smith, S.T.P. Fasc. I-VI. 1868-83. sm. fol. each, 1l. 1s. Vol I, containing Fasc I-V, sm. fol. 5l. 5s.
- *The Book of Kātilah and Dimnah*. Translated from Arabic into Syriac. Edited by W. Wright, LL.D. 1884. 8vo. 21s.

GREEK CLASSICS, &c.

- Aristophanes*: A. Complete Concordance to the Comedies and Fragments. By Henry Dunbar, M.D. 4to. 1/ 1s.
- Aristotle*: *The Politics*, translated into English, with Introduction, Marginal Analysis, Notes, and Indices, by B. Jowett, M.A. Medium 8vo. *Nearly ready*
- Heracleti Ephesii Reliquiae*. Recensuit I. Bywater, M.A. Appendicis loco additae sunt Diogenis Laertii Vita Heracleti, Particulae Hippocratei De Diaeta Libri Primi, Epistolae Heraciteae. 1877. 8vo. 6s.
- Homer*: A Complete Concordance to the Odyssey and Hymns of Homer, to which is added a Concordance to the Parallel Passages in the Iliad, Odyssey, and Hymns. By Henry Dunbar, M.D. 1880. 4to. 1/ 1s
- *Scholia Graeca in Iliadem*. Edited by Professor W. Dindorf, after a new collation of the Venetian MSS. by D. B. Mommsen, M.A., Fellow of Oriel College.
 Vols I II. 1875. 8vo. 24s.
 Vols III IV. 1877. 8vo. 26s.
 Vols V. VI. *In the Press*.
- *Scholia Graeca in Odysseam*. Edidit Guil. Dindorfius. Tomi II. 1855. 8vo. 15s. 6d.
- Plato*: *Apology*, with a revised Text and English Notes, and a Digest of Platonic Idioms, by James Riddell, M.A. 1878. 8vo. 8s. 6d.
- *Philebus*, with a revised Text and English Notes, by Edward Poste, M.A. 1860. 8vo. 7s. 6d.
- *Sophistes and Politicus*, with a revised Text and English Notes, by L. Campbell, M.A. 1867. 8vo. 18s.
- *Theaetetus*, with a revised Text and English Notes, by L. Campbell, M.A. Second Edition. 8vo. 10s. 6d.
- *The Dialogues*, translated into English, with Analyses and Introductions, by B. Jowett, M.A. A new Edition in 5 volumes, medium 8vo. 1875. 3/ 10s.
- *The Republic*, translated into English, with an Analysis and Introduction, by B. Jowett, M.A. Medium 8vo. 12s. 6d.
- *Index to*. Compiled for the Second Edition of Professor Jowett's Translation of the Dialogues. By Evelyn Abbott, M.A. 1875. 8vo. paper covers, 2s. 6d.
- Thucydides*: Translated into English, with Introduction, Marginal Analysis, Notes, and Indices. By B. Jowett, M.A. 2 vols. 1881. Medium 8vo. 1/ 12s.

THE HOLY SCRIPTURES, &c.

ENGLISH.—*The Holy Bible in the earliest English Versions*, made from the Latin Vulgate by John Wycliffe and his followers edited by the Rev. J. Forshall and Sir F. Madden. 4 vols 1850. Royal 4to 3*l.* 3*s.*

[Also reprinted from the above, with Introduction and Glossary by W. W. Skeat, M.A.]

— *The Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon* according to the Wycliffite Version made by Nicholas de Hereford, about A.D. 1381, and Revised by John Purvey, about A.D. 1388. Extra fcap 8vo. 3*s.* 6*d.*

— *The New Testament in English*, according to the Version by John Wycliffe, about A.D. 1380, and Revised by John Purvey, about A.D. 1388. Extra fcap. 8vo 6*s.*]

— *The Holy Bible*: an exact reprint, page for page, of the Authorised Version published in the year 1611. Demy 4to. half bound, 1*l.* 1*s.*

— *The Psalter, or Psalms of David, and certain Canticles*, with a Translation and Exposition in English, by Richard Rolle of Hampole. Edited by H. R. Bramley, M.A., Fellow of S. M. Magdalen College, Oxford. With an Introduction and Glossary. Demy 8vo 1*l.* 1*s.*

GOTHIC.—*The Gospel of St. Mark in Gothic*, according to the translation made by Wulfila in the Fourth Century. Edited with a Grammatical Introduction and Glossarial Index by W. W. Skeat, M.A. Extra fcap 8vo. 4*s.*

GREEK.—*Vetus Testamentum ex Versione Septuaginta Interpretum secundum exemplar Vaticanum Romae editum*. Accedit potior varietas Codicis Alexandrini Tomi III. Editio Altera 18mo. 18*s.*

— *Origenis Hexaplorum quae supersunt; sive, Veterum Interpretum Graecorum in totum Vetus Testamentum Fragmenta*. Edidit Fidericus Field, A.M. 2 vols 1875 4to. 5*l.* 5*s.*

— *The Book of Wisdom*: the Greek Text, the Latin Vulgate, and the Authorised English Version; with an Introduction, Critical Apparatus, and a Commentary By William J. Deane, M.A. Small 4to. 12*s.* 6*d.*

— *Novum Testamentum Graece*. Antiquissimorum Codicum Textus in ordine parallelo dispositi. Accedit collatio Codicis Sinaitici. Edidit E. H. Hansell, S.T.B. Tomi III 1864. 8vo. half morocco, 2*l.* 12*s.* 6*d.*

— *Novum Testamentum Graece*. Accedunt parallela S. Scripturae loca, necnon vetus capitulorum notatio et canones Eusebii. Edidit Carolus Lloyd, S.T.P.R. 18mo. 3*s.*

The same on writing paper, with large margin, 10*s.*

GREEK.—*Novum Testamentum Græce juxta Exemplar Millianum.* 18mo 2s 6d.

The same on writing paper, with large margin, 9s.

— *Evangelia Sacra Græce.* Fcap. 8vo. limp, 1s. 6d.

— *The Greek Testament*, with the Readings adopted by the Revisers of the Authorised Version.—

(1) Pica type, with Marginal References. Demy 8vo. 10s. 6d.

(2) Long Primer type. Fcap. 8vo 4s. 6d.

(3) The same, on writing paper, with wide margin, 15s.

— *The Parallel New Testament*, Greek and English; being the Authorised Version, 1611, the Revised Version, 1881, and the Greek Text followed in the Revised Version. 8vo 12s 6d.

The Revised Version is the joint property of the Universities of Oxford and Cambridge.

— *Canon Muratorianus*: the earliest Catalogue of the Books of the New Testament. Edited with Notes and a Facsimile of the MS. in the Ambrosian Library at Milan, by S. P. Tiegelles, LL.D. 1867. 4to. 10s. 6d.

— *Outlines of Textual Criticism applied to the New Testament* By C. E. Hammond, M.A. Fourth Edition. Extra fcap. 8vo 3s. 6d.

HEBREW, etc.—*The Psalms in Hebrew without points.* 1879. Crown 8vo 3s. 6d.

— *A Commentary on the Book of Proverbs.* Attributed to Abraham Ibn Ezra Edited from a MS. in the Bodleian Library by S. R. Driver, M.A. Crown 8vo paper covers, 3s 6d.

— *The Book of Tobit.* A Chaldee Text, from a unique MS. in the Bodleian Library, with other Rabbinical Texts, English Translations, and the Itala. Edited by Ad. Neubauer, M.A. 1878. Crown 8vo. 6s.

— *Horæ Hebraicæ et Talmudicæ*, a J. Lightfoot. A new Edition, by R. Candell, M.A. 4 vols 1859. 8vo. 17. 1s.

LATIN.—*Libri Psalmorum Versio antiqua Latina, cum Paraphrasi Anglo-Saxonica* Edidit B. Thorpe, F.A.S. 1835. 8vo. 10s. 6d.

— *Old-Latin Biblical Texts: No. I.* The Gospel according to St. Matthew from the St. Germain MS. (g.) Edited with Introduction and Appendices by John Wordsworth, M.A. Small 4to., stiff covers, 6s.

OLD-FRENCH.—*Libri Psalmorum Versio antiqua Gallica e Cod. MS. in Bibl. Bodleiana adservato, una cum Versione Metrica aliisque Monumentis pervetustis* Nunc primum descripsit et edidit Franciscus Michel, Phil. Doc. 1860. 8vo. 10s. 6d.

FATHERS OF THE CHURCH, &c.

St. Athanasius: Historical Writings, according to the Benedictine Text With an Introduction by William Bright, D.D. 1881. Crown 8vo. 10s 6d.

— *Orations against the Arians*. With an Account of his Life by William Bright, D.D. 1873. Crown 8vo 9s.

St. Augustine: Select Anti-Pelagian Treatises, and the Acts of the Second Council of Orange. With an Introduction by William Bright, D.D. Crown 8vo. 9s.

Canons of the First Four General Councils of Nicaea, Constantinople, Ephesus, and Chalcedon. 1877. Crown 8vo. 2s. 6d.

— *Notes on the Canons of the First Four General Councils*. By William Bright, D.D. 1882. Crown 8vo 5s 6d

Cyrilli Archiepiscopi Alexandrini in XII Prophetas. Edidit P. E. Pusey, A.M. Tomi II. 1868. 8vo. cloth, 2l. 2s.

— *in D. Joannis Evangelium*. Accedunt Fragmenta varia necnon Tractatus ad Tiberium Diaconum duo. Edidit post Aubertum P. E Pusey, A.M. Tomi III. 1872. 8vo. 2l. 5s.

— *Commentarii in Lucae Evangelium* quae supersunt Syriace. E MSS. apud Mus. Britan. edidit R. Payne Smith, A.M. 1858. 4to. 1l. 2s.

— Translated by R. Payne Smith, M.A. 2 vols. 1859. 8vo. 14s.

Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei, aliorumque Opera Selecta. E Codd. Syriacis MSS. in Museo Britannico et Bibliotheca Bodleiana asservatis primus edidit J. J. Overbeck. 1865. 8vo. 1l. 1s.

Eusebius' Ecclesiastical History, according to the text of Burton, with an Introduction by William Bright, D.D. 1881. Crown 8vo. 8s. 6d.

Irenaeus: The Third Book of St. Irenaeus, Bishop of Lyons, against Heresies. With short Notes and a Glossary by H. Deane, B.D. 1874. Crown 8vo. 5s. 6d.

Patrum Apostolicorum, S. Clementis Romani, S. Ignatii, S. Polycarpi, quae supersunt. Edidit Guil. Jacobson, S.T.P.R. Tomi II. Fourth Edition, 1863. 8vo. 1l. 1s.

Socrates' Ecclesiastical History, according to the Text of Hussey, with an Introduction by William Bright, D.D. 1873. Crown 8vo. 7s. 6d.

ECCLESIASTICAL HISTORY, BIOGRAPHY, &c.

Ancient Liturgy of the Church of England, according to the uses of Sarum, York, Hereford, and Bangor, and the Roman Liturgy arranged in parallel columns, with preface and notes. By William Massey, M.A. Third Edition. 1882. 8vo. 15s.

Baedae Historia Ecclesiastica. Edited, with English Notes, by G. H. Moberly, M.A. 1881. Crown 8vo 10s 6d

Bright (W.). Chapters of Early English Church History. 1878. 8vo 12s.

Burnet's History of the Reformation of the Church of England. A new Edition. Carefully revised, and the Records collated with the originals, by N. Pocock, M.A. 7 vols 1865. 8vo Price reduced to 11 10s.

Councils and Ecclesiastical Documents relating to Great Britain and Ireland. Edited, after Spelman and Wilkins, by A. W. Haddan, B.D., and W. Stubbs, M.A. Vols I. and III. 1869-71. Medium 8vo each 11 1s

Vol II. Part I. 1873. Medium 8vo. 10s 6d.

Vol. II. Part II 1878 Church of Ireland; Memorials of St Patrick. Stiff covers, 3s 6d.

Hamilton (John, Archbishop of St. Andrews). The Catechism of Edited, with Introduction and Glossary, by Thomas Graves Law. With a Preface by the Right Hon W. E. Gladstone. 8vo. 12s 6d

Hammond (C. E.). Liturgies, Eastern and Western. Edited, with Introduction, Notes, and Liturgical Glossary. 1878. Crown 8vo. 10s 6d.
An Appendix to the above 1879 Crown 8vo paper covers, 1s 6d.

John, Bishop of Ephesus. The Third Part of his Ecclesiastical History [In Syriac] Now first edited by William Cureton, M.A. 1833 4to. 11 12s.

— Translated by R. Payne Smith, M.A. 1860. 8vo. 10s.

Leofric Missal, The, as used in the Cathedral of Exeter during the Episcopate of its first Bishop, A.D. 1050-1072; together with some Account of the Red Book of Derby, the Missal of Robert of Jumièges, and a few other early MS Service Books of the English Church. Edited, with Introduction and Notes, by F. E. Warren, B.D. 4to. half morocco, 35s.

Monumenta Ritualia Ecclesiae Anglicanae. The occasional Offices of the Church of England according to the old use of Salisbury, the Prymer in English, and other prayers and forms, with dissertations and notes. By William Maskell, M.A. Second Edition 1882. 3 vols 8vo. 21. 10s.

Records of the Reformation. The Divorce, 1527-1533. Mostly now for the first time printed from MSS. in the British Museum and other libraries. Collected and arranged by N. Pocock, M.A. 1870. 2 vols. 8vo. 11. 16s.

Shirley (W. W.). Some Account of the Church in the Apostolic Age. Second Edition, 1874 fcap. 8vo. 3s 6d.

Stubbs (W.). Registrum Sacrum Anglicanum. An attempt to exhibit the course of Episcopal Succession in England. 1858. Small 4to 8s 6d

Warren (F. E.). Liturgy and Ritual of the Celtic Church. 1881 8vo 14s.

ENGLISH THEOLOGY.

Butler's Works, with an Index to the Analogy. 2 vols. 1874. 8vo 11s.

Also separately,

Sermons, 5s. 6d. *Analogy of Religion*, 5s. 6d.

Greswell's Harmonia Evangelica. Fifth Edition. 8vo. 1855. 9s. 6d.

Heurtley's Harmonia Symbolica: Creeds of the Western Church. 1858. 8vo. 6s. 6d

Homilies appointed to be read in Churches. Edited by J. Griffiths, M.A. 1859. 8vo. 7s. 6d

Hooker's Works, with his life by Walton, arranged by John Keble, M.A. Sixth Edition, 1874 3 vols. 8vo. 11. 11s. 6d.

— the text as arranged by John Keble, M.A. 2 vols. 1875. 8vo 11s.

Fewel's Works. Edited by R. W. Jelf, D.D. 8 vols. 1848. 8vo. 11. 10s.

Pearson's Exposition of the Creed. Revised and corrected by E. Burton, D.D. Sixth Edition, 1877. 8vo 10s. 6d

Waterland's Review of the Doctrine of the Eucharist, with a Preface by the late Bishop of London. Crown 8vo. 6s 6d.

— *Works*, with Life, by Bp. Van Mildert. A new Edition, with copious Indexes. 6 vols 1856. 8vo 21 11s.

Wheatly's Illustration of the Book of Common Prayer. A new Edition, 1846. 8vo. 5s.

Wyclif. A Catalogue of the Original Works of John Wyclif, by W. W. Shirley, D.D. 1865. 8vo. 3s. 6d.

— *Select English Works.* By T. Arnold, M.A. 3 vols. 1869-1871. 8vo. Price reduced to 11. 1s.

— *Triologus.* With the Supplement now first edited. By Gotthard Lechler. 1869. 8vo. Price reduced to 7s.

HISTORICAL AND DOCUMENTARY WORKS.

British Barrows, a Record of the Examination of Sepulchral Mounds in various parts of England By William Greenwell, M.A., F.S.A. Together with Description of Figures of Skulls, General Remarks on Prehistoric Crania, and an Appendix by George Rolleston, M.D., F.R.S. 1877. Medium 8vo. 25s.

Britton. A Treatise upon the Common Law of England, composed by order of King Edward I. The French Text carefully revised, with an English Translation, Introduction, and Notes, by F. M. Nichols, M.A. 2 vols. 1865. Royal 8vo. 1l. 16s.

Clarendon's History of the Rebellion and Civil Wars in England. 7 vols. 1839. 18mo. 1l. 1s.

Clarendon's History of the Rebellion and Civil Wars in England Also his Life, written by himself, in which is included a Continuation of his History of the Grand Rebellion. With copious Indexes. In one volume, royal 8vo. 1842. 1l. 2s.

Clinton's Epitome of the Fasti Hellenici. 1851. 8vo. 6s. 6d.

— *Epitome of the Fasti Romani.* 1854. 8vo. 7s.

Corpus Poeticum Boreale. The Poetry of the Old Northern Tongue, from the Earliest Times to the Thirteenth Century. Edited, classified, and translated, with Introduction, Excursus, and Notes, by Gudbrand Vigfússon, M.A., and F. York Powell, M.A. 2 vols. 1883. 8vo. 42s.

Freeman (E. A.). History of the Norman Conquest of England; its Causes and Results In Six Volumes. 8vo. 5l. 9s. 6d.

Freeman (E. A.). The Reign of William Rufus and the Accession of Henry the First. 2 vols. 8vo. 1l. 16s.

Gascoigne's Theological Dictionary ("Liber Veritatum"): Selected Passages, illustrating the condition of Church and State, 1403-1458. With an Introduction by James E. Thorold Rogers, M.P. Small 4to. 10s. 6d.

Magna Carta, a careful Reprint. Edited by W. Stubbs, M.A. 1879. 4to. stitched, 1s.

Passio et Miracula Beati Olavi. Edited from a Twelfth-Century MS. in the Library of Corpus Christi College, Oxford, with an Introduction and Notes, by Frederick Metcalfe, M.A. Small 4to. stiff covers, 6s.

Protests of the Lords, including those which have been expunged, from 1624 to 1874; with Historical Introductions. Edited by James E. Thorold Rogers, M.A. 1875. 3 vols. 8vo. 2l. 2s.

Rogers (J. E. T.). History of Agriculture and Prices in England, A.D. 1259-1793.

Vols. I and II (1259-1400). 1866. 8vo. 2l. 2s.

Vols. III and IV (1401-1582). 1882. 8vo. 2l. 10s.

Saxon Chronicles (Two of the) parallel, with Supplementary Extracts from the Others Edited, with Introduction, Notes, and a Glossarial Index, by J. Earle, M.A. 1865. 8vo. 16s

Sturlunga Saga, including the *Islendinga Saga* of Lawman Sturla Thordsson and other works. Edited by Dr. Gudbrand Vigfússon. In 2 vols. 1878. 8vo. 2l. 2s.

York Plays. The Plays performed by the Crafts or Mysteries of York on the day of Corpus Christi in the 14th, 15th, and 16th centuries. Now first printed from the unique manuscript in the Library of Lord Ashburnham. Edited with Introduction and Glossary by Lucy Toulmin Smith. 8vo. 21s. *Just Published*.

Statutes made for the University of Oxford, and for the Colleges and Halls therein, by the University of Oxford Commissioners. 1882. 8vo. 12s. 6d.

Statuta Universitatis Oxoniensis. 1884. 8vo. 5s.

The Student's Handbook to the University and Colleges of Oxford Seventh Edition. 1883. Extra fcap. 8vo. 2s. 6d.

The Oxford University Calendar for the year 1885. Crown 8vo. 4s. 6d.

The present Edition includes all Class Lists and other University distinctions for the five years ending with 1884.

Also, supplementary to the above, price 5s. (pp. 608),

The Honours Register of the University of Oxford. A complete Record of University Honours, Officers, Distinctions, and Class Lists; of the Heads of Colleges, &c. &c., from the Thirteenth Century to 1883.

MATHEMATICS, PHYSICAL SCIENCE, &c.

Acland (H. W., M.D., F.R.S.). *Synopsis of the Pathological Series in the Oxford Museum*. 1867. 8vo. 2s. 6d.

Astronomical Observations made at the University Observatory, Oxford, under the direction of C. Pritchard, M.A. No. 1. 1878. Royal 8vo. paper covers, 3s. 6d.

De Bary (Dr. A.) *Comparative Anatomy of the Vegetative Organs of the Phanerogams and Ferns*. Translated and Annotated by F. O. Bower, M.A., F.L.S., and D. H. Scott, M.A., Ph.D., F.L.S. With two hundred and forty-one woodcuts and an Index. Royal 8vo, half morocco, 1l. 2s. 6d.

Müller (F.). *On certain Variations in the Vocal Organs of the Passeres that have hitherto escaped notice*. Translated by F. J. Bell, B.A., and edited, with an Appendix, by A. H. Garrod, M.A., F.R.S. With Plates. 1878. 4to. paper covers, 7s. 6d.

Phillips (John, M.A., F.R.S.). Geology of Oxford and the Valley of the Thames. 1871 8vo 21s.

— *Vesuvius.* 1869. Crown 8vo. 10s. 6d.

Price (Bartholomew, M.A., F.R.S.). Treatise on Infinitesimal Calculus.

Vol. I. Differential Calculus. Second Edition. 8vo 14s. 6d

Vol. II. Integral Calculus, Calculus of Variations, and Differential Equations Second Edition, 1865. 8vo 18s

Vol. III. Statics, including Attractions, Dynamics of a Material Particle Second Edition, 1868. 8vo. 16s.

Vol IV. Dynamics of Material Systems, together with a chapter on Theoretical Dynamics, by W. F. Donkin, M.A., F.R.S. 1862. 8vo 16s

Rigaud's Correspondence of Scientific Men of the 17th Century, with Table of Contents by A. de Morgan, and Index by the Rev. J. Rigaud, M.A. 2 vols. 1841-1862. 8vo. 18s. 6d.

Rolleston (George, M.D., F.R.S.). Scientific Papers and Addresses. Arranged and Edited by William Turner, M.B., F.R.S. With a Biographical Sketch by Edward Tylor, F.R.S. With Portrait, Plates, and Woodcuts. 2 vols. 8vo. 1l 4s

Sachs' Text-Book of Botany, Morphological and Physiological. A New Edition. Translated by S. H. Vines, M.A. 1882. Royal 8vo., half morocco, 1l 11s 6d.

Westwood (J. O., M.A., F.R.S.). Thesaurus Entomologicus Hopeanus, or a Description of the rarest Insects in the Collection given to the University by the Rev. William Hope. With 40 Plates. 1874. Small folio, half morocco, 7l 10s.

The Sacred Books of the East.

TRANSLATED BY VARIOUS ORIENTAL SCHOLARS, AND EDITED BY
F. MAX MÜLLER.

[Demy 8vo. cloth]

Vol. I. The Upanishads. Translated by F. Max Müller.
Part I. The *Khândogya-upanishad*, The *Talavakâra-upanishad*, The *Ataureya-âraṇyaka*, The *Kaushîtaki-brâhmana-upanishad*, and The *Vâgasaneyi-saṃhitâ-upanishad*. 10s. 6d.

Vol. II. The Sacred Laws of the Âryas, as taught in the Schools of Âpastamba, Gautama, Vâsishṭha, and Baudhâyaṇa. Translated by Prof. Georg Buhler. Part I. Âpastamba and Gautama. 10s. 6d.

- Vol. III. The Sacred Books of China. The Texts of Confucianism. Translated by James Legge. Part I. The Shû King, The Religious portions of the Shih King, and The Hsião King. 12s 6d.
- Vol. IV. The Zend-Avesta. Translated by James Darmesteter. Part I. The Vendidad. 10s 6d.
- Vol. V. The Pahlavi Texts. Translated by E. W. West. Part I. The Bundahis, Bahman Yast, and Shâyast lâ-shâyast. 12s 6d.
- Vols. VI and IX. The Qur'ân. Parts I and II. Translated by E. H. Palmer. 21s.
- Vol. VII. The Institutes of Vishnu. Translated by Julius Jolly. 10s 6d.
- Vol. VIII. The Bhagavadgîtâ, with The Sanatsugâtîya, and The Anugîtâ. Translated by Kâshnâth Trimbak Telang. 10s 6d.
- Vol. X. The Dhammapada, translated from Pâli by F. Max Müller; and The Sutta-Nipâta, translated from Pâli by V. Fausboll; being Canonical Books of the Buddhists. 10s 6d.
- Vol. XI. Buddhist Suttas. Translated from Pâli by T. W. Rhys Davids. 1. The Mahâpâlinibbâna Suttanta, 2. The Dhamma-kakka-pavattana Sutta; 3. The Tēvigga Suttanta; 4. The Akankheyya Sutta; 5. The Ketokhila Sutta; 6. The Mahâ-sudassana Suttanta, 7. The Sabbâsava Sutta. 10s 6d.
- Vol. XII. The Satapatha-Brâhmaṇa, according to the Text of the Mâdhyandina School. Translated by Julius Eggeling. Part I. Books I and II. 12s 6d.
- Vol. XIII. Vinaya Texts. Translated from the Pâli by T. W. Rhys Davids and Hermann Oldenberg. Part I. The Pâtimokkha The Mahâvagga, I-IV. 10s 6d.
- Vol. XIV. The Sacred Laws of the Âryas, as taught in the Schools of Âpastamba, Gautama, Vâsishṭha and Baudhâya. Translated by Georg Buhler. Part II. Vâsishṭha and Baudhâya. 10s 6d.
- Vol. XV. The Upanishads. Translated by F. Max Müller. Part II. The Kaṇva-upanishad The Mandukya-upanishad The Taittirîyaka-upanishad, The Brihadâranyaka-upanishad, The Svetâsvatara-upanishad, The Prasna-upanishad, and The Maṇḍûka-Brahmana-upanishad. 10s 6d.
- Vol. XVI. The Sacred Books of China. The Texts of Confucianism. Translated by James Legge. Part II. The Yi King. 10s 6d.
- Vol. XVII. Vinaya Texts. Translated from the Pâli by T. W. Rhys Davids and Hermann Oldenberg. Part II. The Mahâvagga, V-X. The Kullavagga, I-III. 10s 6d.

- Vol. XVIII. Pahlavi Texts. Translated by E. W. West.
Part II. The *Dâdistân-i Dînîk* and The Epistles of *Mânûshîhar*. 12s. 6d.
- Vol. XIX. The *Fo-sho-hing-tsan-king*. A Life of Buddha
by Asvaghosha Bodhisattva, translated from Sanskrit into Chinese by Dharmaraksha, A.D. 420, and from Chinese into English by Samuel Beal 10s. 6d.
- Vol. XX. Vinaya Texts. Translated from the Pâli by T. W.
Rhys Davids and Hermann Oldenberg. Part III. The *Aṭṭhavagga*, IV-XII
8vo. cloth, 10s. 6d.
- Vol. XXI. The *Saddharma-puṇḍarîka*; or, the Lotus of the
True Law. Translated by H. Kern 8vo. cloth, 12s. 6d.
- Vol. XXII. *Gaina-Sûtras*. Translated from Prâkrit by Hermann Jacobi. Part I. The *Âkârânga-Sûtra*. The *Kalpa-Sûtra*. 8vo. cloth,
10s. 6d.
- Vol. XXIII. The *Zend-Avesta*. Translated by James Darmesteter. Part II. The *Sîrôzahs*, *Yasts*, and *Nyâys*. 8vo. cloth, 10s. 6d.
- Vol. XXIV. Pahlavi Texts. Translated by E. W. West.
Part III. *Dînâ-i Maînôg-i Khîrad*, *Sikand-gûmânîk*, and *Sad-Dar* 8vo.
cloth, 10s. 6d.

Second Series.

The following Volumes are in the Press —

- Vol. XXV. *Manu*. Translated by Georg Buhler.
- Vol. XXVI. The *Satapatha-Brâhmaṇa*. Translated by
Julius Eggeling. Part II.
- Vols. XXVII and XXVIII. The Sacred Books of China.
The Texts of Confucianism. Translated by James Legge. Parts III and IV.
The *Lî K'î*, or Collection of Treatises on the Rules of Propriety, or Ceremonial
Usages.
- Vols. XXIX and XXX. The *Grîhya-sûtras*, Rules of Vedic
Domestic Ceremonies. Translated by Hermann Oldenberg. Parts I and II.
- Vol. XXXI. The *Zend-Avesta*. Part III. The *Yazna*,
Visparad, *Afrîgân*, and *Gâhs*. Translated by the Rev. L. H. Mills.
- Vol. XXXII. Vedic Hymns. Translated by F. Max Muller.
Part I.

* * * The Second Series will consist of Twenty-Four Volumes in all.

Clarendon Press Series

I. ENGLISH.

- A First Reading Book.* By Marie Eichens of Berlin; and edited by Anne J. Clough. Extra fcap. 8vo. stiff covers, 4d.
- Oxford Reading Book, Part I.* For Little Children. Extra fcap. 8vo. stiff covers, 6d.
- Oxford Reading Book, Part II.* For Junior Classes. Extra fcap. 8vo. stiff covers, 6d.
- An Elementary English Grammar and Exercise Book.* By O. W. Tancock, M.A. Second Edition. Extra fcap. 8vo. 1s 6d.
- An English Grammar and Reading Book, for Lower Forms in Classical Schools.* By O. W. Tancock, M.A. Fourth Edition. Extra fcap. 8vo. 3s. 6d.
- Typical Selections from the best English Writers, with Introductory Notices.* Second Edition. In Two Volumes. Extra fcap. 8vo. 3s. 6d. each.
- Vol. I. Latimer to Berkeley. Vol. II. Pope to Macanlay.
- Shairp (F. C., LL.D.). Aspects of Poetry; being Lectures delivered at Oxford.* Crown 8vo. 10s. 6d.
-
- A Book for the Beginner in Anglo-Saxon.* By John Earle, M.A. Third Edition. Extra fcap. 8vo. 2s. 6d.
- An Anglo-Saxon Reader.* In Prose and Verse. With Grammatical Introduction, Notes, and Glossary. By Henry Sweet, M.A. Fourth Edition, Revised and Enlarged. Extra fcap. 8vo. 8s. 6d.
- An Anglo-Saxon Primer, with Grammar, Notes, and Glossary.* By the same Author. Second Edition. Extra fcap. 8vo. 2s. 6d.
- First Middle English Primer, with Grammar and Glossary.* By the same Author. Extra fcap. 8vo. 2s.
- The Philology of the English Tongue.* By J. Earle, M.A. Third Edition. Extra fcap. 8vo. 7s. 6d.
- A Handbook of Phonetics, including a Popular Exposition of the Principles of Spelling Reform.* By Henry Sweet, M.A. Extra fcap. 8vo. 4s. 6d.
- The Ormulum; with the Notes and Glossary of Dr. R. M. White.* Edited by R. Holt, M.A. 1878. 2 vols. Extra fcap. 8vo. 21s.

English Plant Names from the Tenth to the Fifteenth Century. By J. Earle, M.A. Small fcap 8vo. 5s

Specimens of Early English. A New and Revised Edition. With Introduction, Notes, and Glossarial Index By R Morris, LL D, and W W Skeat, M A.

Part I. From Old English Homilies to King Horn (A.D. 1150 to A.D. 1300). Extra fcap. 8vo 9s

Part II. From Robert of Gloucester to Gower (A.D. 1298 to A.D. 1393). Second Edition Extra fcap 8vo. 7s 6d.

Specimens of English Literature, from the 'Ploughmans Crede' to the 'Shepheardes Calender' (A.D. 1394 to A.D. 1579) With Introduction, Notes, and Glossarial Index. By W W Skeat, M A Extra fcap. 8vo. 7s. 6d

The Vision of William concerning Piers the Plowman, by William Langland. Edited, with Notes, by W. W. Skeat, M.A. Third Edition. Extra fcap. 8vo 4s 6d.

Chaucer. I. The Prologue to the Canterbury Tales; the Knightes Tale; The Nonne Prestes Tale Edited by R Morris, Editor of *Specimens of Early English*, &c, &c Fifty-first Thousand Extra fcap. 8vo 2s. 6d.

— II. *The Prioresses Tale*; *Sir Thopas*; The Monkes Tale, The Clerkes Tale; The Squieres Tale, &c. Edited by W. W. Skeat, M.A. Second Edition. Extra fcap 8vo. 4s. 6d.

— III. *The Tale of the Man of Lawe*; The Pardoneres Tale, The Second Nonnes Tale, The Chanouns Yemannes Tale. By the same Editor. Second Edition. Extra fcap 8vo 4s 6d.

Gamelyn, The Tale of. Edited with Notes, Glossary, &c., by W W Skeat, M A Extra fcap 8vo. Stiff covers, 1s. 6d

Spenser's Faery Queene. Books I and II. Designed chiefly for the use of Schools. With Introduction, Notes, and Glossary By G W. Kitchin, D D

Book I. Tenth Edition. Extra fcap 8vo. 2s 6d.

Book II. Sixth Edition Extra fcap 8vo. 2s 6d

Hooker. Ecclesiastical Polity, Book I. Edited by R. W. Church, M A Second Edition. Extra fcap 8vo 2s.

Marlowe and Greene. Marlowe's Tragical History of Dr. Faustus, and *Greene's Honourable History of Friar Bacon and Friar Bungay* Edited by A. W. Ward, M A. 1878 Extra fcap. 8vo 5s 6d.

Marlowe. Edward II. With Introduction, Notes, &c. By O. W. Tancock, M.A. Extra fcap. 8vo. 3s.

Shakespeare. Select Plays. Edited by W. G. Clark, M.A., and W. Aldis Wright, M.A. Extra fcap 8vo. stiff covers.

The Merchant of Venice. 1s. Macbeth. 1s. 6d.
Richard the Second. 1s. 6d. Hamlet. 2s. -

Edited by W. Aldis Wright, M.A.

The Tempest. 1s. 6d. A Midsummer Night's Dream 1s. 6d.
As You Like It. 1s. 6d.
Julius Cæsar. 2s. Coriolanus. 2s. 6d.
Richard the Third. 2s. 6d. Henry the Fifth. 2s.
King Lear. 1s. 6d. Twelfth Night. 1s. 6d. *Just Published.*

Shakespeare as a Dramatic Artist; a popular Illustration of the Principles of Scientific Criticism By Richard G. Moulton, M.A. Crown 8vo 5s *Just Published.*

Bacon. I. Advancement of Learning. Edited by W. Aldis Wright, M.A. Second Edition. Extra fcap. 8vo 4s 6d.

— II. *The Essays.* With Introduction and Notes. *In Preparation.*

Milton. I. Areopagitica. With Introduction and Notes. By J. W. Hales, M.A. Third Edition Extra fcap. 8vo. 3s.

— II. *Poems.* Edited by R. C. Browne, M.A. 2 vols. Fifth Edition Extra fcap 8vo 6s 6d. Sold separately, Vol. I. 4s.; Vol. II. 3s.

In paper covers:—

Lycidas, 3d. L'Allegro, 3d. Il Penseroso, 4d. Comus, 6d.
Samson Agonistes, 6d.

— III. *Samson Agonistes.* Edited with Introduction and Notes by John Churton Collins Extra fcap 8vo stiff covers, 1s.

Bunyan. I. The Pilgrim's Progress, Grace Abounding, Relation of the Imprisonment of Mr John Bunyan Edited, with Biographical Introduction and Notes, by E. Venables, M.A. 1879. Extra fcap. 8vo. 5s.

— II. *Holy War, &c.* Edited by E. Venables, M.A. In the Press.

Dryden. Select Poems. Stanzas on the Death of Oliver Cromwell; *Astræa Redux*; *Annus Mirabilis*; *Absalom and Achitophel*, *Religio Laici*, *The Hind and the Panther.* Edited by W. D. Christie, M.A. Second Edition. Extra fcap 8vo. 3s. 6d.

Locke's Conduct of the Understanding. Edited, with Introduction, Notes, &c., by T. Fowler, M.A. Second Edition. Extra fcap 8vo 2s

Addison. Selections from Papers in the Spectator. With Notes. By T. Arnold, M.A. Extra fcap 8vo 4s 6d.

Steele. Selections from. By Austin Dobson. *Nearly ready.*

Pope. With Introduction and Notes. By Mark Pattison, B.D.

— I. *Essay on Man.* Sixth Edition. Extra fcap. 8vo. 1s. 6d.

— II. *Satires and Epistles.* Second Edition. Extra fcap. 8vo 2s.

Parnell The Hermit. Paper covers, 2d.

Johnson. I. Rasselas; Lives of Pope and Dryden. Edited by Alfred Milnes, B.A. (London). Extra fcap 8vo 4s 6d.

— II. *Vanity of Human Wishes.* With Notes, by E. J. Payne, M.A. Paper covers, 4d

Gray. Selected Poems. Edited by Edmund Gosse, Clark Lecturer in English Literature at the University of Cambridge. Extra fcap 8vo Stiff covers, 1s 6d. In white Parchment, 3s.

— *Elegy and Ode on Eton College.* Paper covers, 2d.

Goldsmith. The Deserted Village. Paper covers, 2d.

Cowper. Edited, with Life, Introductions, and Notes, by H. T. Griffith, B.A.

— I. *The Didactic Poems of 1782*, with Selections from the Minor Pieces, A.D. 1779–1783. Extra fcap 8vo. 3s.

— II. *The Task, with Tirocinium*, and Selections from the Minor Poems, A.D. 1784–1799. Second Edition. Extra fcap. 8vo. 3s.

Burke Select Works. Edited, with Introduction and Notes, by E. J. Payne, M.A.

— I. *Thoughts on the Present Discontents; the two Speeches on America.* Second Edition. Extra fcap. 8vo 4s. 6d.

— II. *Reflections on the French Revolution.* Second Edition. Extra fcap. 8vo. 5s.

— III. *Four Letters on the Proposals for Peace with the Regicide Directory of France.* Second Edition. Extra fcap. 8vo 5s.

Keats. Hyperion, Book I. With Notes by W. T. Arnold, B.A. Paper covers, 4d.

Scott. Lay of the Last Minstrel. Introduction and Canto I, with Preface and Notes by W. Minto, M.A. Paper covers, 6d.

II. LATIN.

Rudimenta Latina. Comprising Accidence, and Exercises of a very Elementary Character, for the use of Beginners. By John Barrow Allen, M.A. Extra fcap. 2s.

An Elementary Latin Grammar. By the same Author. Third Edition, Revised and Corrected. Extra fcap. 8vo. 2s. 6d.

A First Latin Exercise Book. By the same Author. Fourth Edition. Extra fcap. 8vo. 2s. 6d.

A Second Latin Exercise Book. By the same Author. Extra fcap. 8vo. 3s. 6d.

Reddenda Minora, or Easy Passages, Latin and Greek, for Unseen Translation. For the use of Lower Forms. Composed and selected by C. S. Jerram, M.A. Extra fcap. 1s. 6d.

Anglice Reddenda, or Easy Extracts, Latin and Greek, for Unseen Translation. By C. S. Jerram, M.A. Third Edition, Revised and Enlarged. Extra fcap. 8vo. 2s. 6d.

Passages for Translation into Latin. For the use of Passmen and others. Selected by J. Y. Sargent, M.A. Fifth Edition. Extra fcap. 8vo. 2s. 6d.

Exercises in Latin Prose Composition; with Introduction, Notes and Passages of Graduated Difficulty for Translation into Latin. By G. G. Ramsay, M.A., LL.D. Second Edition. Extra fcap. 8vo. 4s. 6d.

First Latin Reader. By T. J. Nunns, M.A. Third Edition. Extra fcap. 8vo. 2s.

Caesar. The Commentaries (for Schools). With Notes and Maps. By Charles E. Moberly, M.A.

Part I. *The Gallic War.* Second Edition. Extra fcap. 8vo. 4s. 6d.

Part II. *The Civil War.* Extra fcap. 8vo. 3s. 6d.

The Civil War. Book I. Second Edition. Extra fcap. 8vo. 2s.

Cicero. Selection of interesting and descriptive passages. With Notes. By Henry Walford, M.A. In three Parts. Extra fcap. 8vo. 4s. 6d.
Each Part separately, limp, 1s. 6d.

Part I. Anecdotes from Grecian and Roman History. Third Edition.

Part II. Omens and Dreams: Beauties of Nature. Third Edition.

Part III. Rome's Rule of her Provinces. Third Edition.

Cicero. Selected Letters (for Schools). With Notes. By the late C. E. Prichard, M.A., and E. R. Bernard, M.A. Second Edition. Extra fcap. 8vo. 3s.

Cicero. Select Orations (for Schools). In Verrem I. De Imperio Gn Pompeii. Pro Archia Philippica IX. With Introduction and Notes by J. R. King, M.A. Second Edition. Extra fcap. 8vo. 2s. 6d.

Cornelius Nepos. With Notes. By Oscar Browning, M.A. Second Edition. Extra fcap. 8vo. 2s. 6d.

Livy. Selections (for Schools). With Notes and Maps. By H. Lee-Warner, M.A. Extra fcap. 8vo. In Parts, limp, each 1s. 6d.

Part I. The Caudine Disaster.

Part II. Hannibal's Campaign in Italy

Part III. The Macedonian War

Livy. Books V–VII. With Introduction and Notes. By A. R. Cluer, B.A. Extra fcap. 8vo. 3s. 6d.

Ovid. Selections for the use of Schools. With Introductions and Notes, and an Appendix on the Roman Calendar. By W. Ramsay, M.A. Edited by G. G. Ramsay, M.A. Second Edition. Extra fcap. 8vo. 5s. 6d.

Pliny. Selected Letters (for Schools). With Notes. By the late C. E. Prichard, M.A., and E. R. Beirard, M.A. Second Edition. Extra fcap. 8vo. 3s.

Tacitus. The Annals. Books I–IV. Edited, with Introduction and Notes for the use of Schools and Junior Students, by H. Furneaux, M.A. Extra fcap. 8vo. 5s.

Catulli Veronensis Liber. Iterum recognovit, apparatus criticum prolegomena appendices addidit, Robinson Ellis, A.M. 1878. Demy 8vo. 16s.

— *A Commentary on Catullus.* By Robinson Ellis, M.A. 1876. Demy 8vo. 16s.

— *Veronensis Carmina Selecta,* secundum recognitionem Robinson Ellis, A.M. Extra fcap. 8vo. 3s. 6d.

Cicero de Oratore. With Introduction and Notes. By A. S. Wilkins, M.A.

Book I. 1879. 8vo. 6s. Book II. 1881. 8vo. 5s.

— *Philippic Orations.* With Notes. By J. R. King, M.A. Second Edition. 1879. 8vo. 10s. 6d.

— *Select Letters.* With English Introductions, Notes, and Appendices. By Albert Watson, M.A. Third Edition. 1881. Demy 8vo. 18s.

— *Select Letters.* Text. By the same Editor. Second Edition. Extra fcap. 8vo. 4s.

- Cicero pro Cluentio.* With Introduction and Notes. By W. Ramsay, M.A. Edited by G. G. Ramsay, M.A. Second Edition. Extra fcap. 8vo. 3s. 6d.
- Horace.* With a Commentary. Volume I. The Odes, Carmen Seculare, and Epodes. By Edward C. Wickham, M.A. Second Edition. 1877. Demy 8vo. 12s.
- A reprint of the above, in a size suitable for the use of Schools. Extra fcap. 8vo. 5s. 6d.
- Livy, Book I.* With Introduction, Historical Examination, and Notes. By J. R. Seeley, M.A. Second Edition. 1881. 8vo. 6s.
- Ovid. P. Ovidii Nasonis Ibis.* Ex Novis Codicibus edidit, Scholia Vetera Commentarium cum Prolegomenis Appendice Indices addidit, R. Ellis, A.M. Demy 8vo. 10s. 6d.
- Persius. The Satires.* With a Translation and Commentary. By John Conington, M.A. Edited by Henry Nettleship, M.A. Second Edition. 1874. 8vo. 7s. 6d.
- Plautus. The Trinummus.* With Notes and Introductions. Intended for the Higher Forms of Public Schools. By C. E. Freeman, M.A., and A. Sloman, M.A. Extra fcap. 8vo. 3s.
- Sallust.* With Introduction and Notes. By W. W. Capes, M.A. Extra fcap. 8vo. 4s. 6d.
- Tacitus. The Annals.* Books I-VI. Edited, with Introduction and Notes, by H. Furneaux, M.A. 8vo. 18s.
- Virgil.* With Introduction and Notes. By T. L. Papillon, M.A. Two vols. crown 8vo. 10s. 6d.

- Nettleship (H., M.A.). Lectures and Essays on Subjects connected with Latin Scholarship and Literature.* Crown 8vo. 7s. 6d.
- *The Roman Satira:* its original form in connection with its literary development. 8vo. sewed, 1s.
- *Ancient Lives of Vergil.* With an Essay on the Poems of Vergil, in connection with his Life and Times. By H. Nettleship, M.A. 8vo. sewed, 2s.
- Papillon (T. L., M.A.). A Manual of Comparative Philology.* Third Edition, Revised and Corrected. 1882. Crown 8vo. 6s.
- Pinder (North, M.A.). Selections from the less known Latin Poets.* 1869. Demy 8vo. 15s.
- Sellar (W. Y., M.A.). Roman Poets of the Augustan Age.* VIRGIL. By William Young Sellar, M.A., Professor of Humanity in the University of Edinburgh. New Edition. 1883. Crown 8vo. 9s.

Sellar (W.Y., M.A.). Roman Poets of the Republic. New Edition, Revised and Enlarged. 1881. 8vo. 14s.

Wordsworth (F., M.A.). Fragments and Specimens of Early Latin With Introductions and Notes. 1874. 8vo. 18s.

III. GREEK.

A Greek Primer, for the use of beginners in that Language. By the Right Rev. Charles Wordsworth, D C L. Seventh Edition. Extra fcap 8vo. 1s. 6d.

Græcæ Grammaticæ Rudimenta in usum Scholarum. Auctore Carolo Wordsworth, D C L. Nineteenth Edition, 1882. 12mo 4s.

A Greek-English Lexicon, abridged from Liddell and Scott's 4th edition, chiefly for the use of Schools. Twenty-first Edition. 1884. Square 12mo 7s 6d.

Greek Verbs, Irregular and Defective; their forms, meaning, and quantity, embracing all the Tenses used by Greek writers, with references to the passages in which they are found. By W. Veitch. Fourth Edition. Crown 8vo 10s. 6d.

The Elements of Greek Accentuation (for Schools): abridged from his larger work by H W Chandler, M.A. Extra fcap. 8vo 2s. 6d.

A SERIES OF GRADUATED GREEK READERS:—

First Greek Reader. By W. G. Rushbrooke, M.L. Second Edition. Extra fcap. 8vo. 2s. 6d.

Second Greek Reader. By A. M. Bell, M.A. Extra fcap. 8vo. 3s. 6d.

Fourth Greek Reader; being Specimens of Greek Dialects. With Introductions and Notes. By W. W. Merry, M.A. Extra fcap. 8vo. 4s. 6d.

Fifth Greek Reader. Part I. Selections from Greek Epic and Dramatic Poetry, with Introductions and Notes. By Evelyn Abbott, M.A. Extra fcap. 8vo. 4s. 6d.

The Golden Treasury of Ancient Greek Poetry: being a Collection of the finest passages in the Greek Classic Poets, with Introductory Notices and Notes. By R S. Wright, M.A. Extra fcap. 8vo 8s. 6d.

A Golden Treasury of Greek Prose, being a Collection of the finest passages in the principal Greek Prose Writers, with Introductory Notices and Notes. By R. S. Wright, M.A., and J. E. L. Shadwell, M.A. Extra fcap. 8vo. 4s 6d.

- Aeschylus. Prometheus Bound* (for Schools). With Introduction and Notes, by A. O. Prichard, M.A. Second Edition. Extra fcap. 8vo. 2s
- *Agamemnon*. With Introduction and Notes, by Arthur Sidgwick, M.A. Second Edition. Extra fcap. 8vo. 3s.
- *Choephoroi*. With Introduction and Notes by the same Editor. Extra fcap. 8vo. 3s.
- Aristophanes. In Single Plays*. Edited, with English Notes, Introductions, &c., by W. W. Merry, M.A. Extra fcap. 8vo
- I. *The Clouds*, Second Edition, 2s.
- II. *The Acharnians*, 2s. III. *The Frogs*, 2s.
- Cebes. Tabula*. With Introduction and Notes. By C. S. Jerram, M.A. Extra fcap. 8vo. 2s. 6d.
- Euripides. Alcestis* (for Schools). By C. S. Jerram, M.A. Extra fcap. 8vo. 2s. 6d.
- *Helena*. Edited, with Introduction, Notes, and Critical Appendix, for Upper and Middle Forms. By C. S. Jerram, M.A. Extra fcap. 8vo. 3s.
- *Iphigenia in Tauris*. Edited, with Introduction, Notes, and Critical Appendix, for Upper and Middle Forms. By C. S. Jerram, M.A. Extra fcap. 8vo. cloth, 3s. *Just Published*.
- Herodotus, Selections from*. Edited, with Introduction, Notes, and a Map, by W. W. Merry, M.A. Extra fcap. 8vo. 2s. 6d.
- Homer. Odyssey, Books I–XII* (for Schools). By W. W. Merry, M.A. Twenty-seventh Thousand. Extra fcap. 8vo. 4s. 6d.
- Book II, separately, 1s. 6d.
- *Odyssey, Books XIII–XXIV* (for Schools). By the same Editor. Second Edition. Extra fcap. 8vo. 5s.
- *Iliad, Book I* (for Schools). By D. B. Monro, M.A. Second Edition. Extra fcap. 8vo. 2s.
- *Iliad, Books I–XII* (for Schools). With an Introduction, a brief Homeric Grammar, and Notes. By D. B. Monro, M.A. Extra fcap. 8vo. 6s.
- *Iliad, Books VI and XXI*. With Introduction and Notes. By Herbert Hallstone, M.A. Extra fcap. 8vo. 1s. 6d. each.
- Lucian. Vera Historia* (for Schools). By C. S. Jerram, M.A. Second Edition. Extra fcap. 8vo. 1s. 6d.
- Plato. Selections from the Dialogues* [including the whole of the *Apology* and *Crito*] With Introduction and Notes by John Purves, M.A., and a Preface by the Rev. B. Jowett, M.A. Extra fcap. 8vo. 6s. 6d.

Sophocles. In Single Plays, with English Notes, &c. By Lewis Campbell M.A., and Evelyn Abbott, M.A. Extra fcap 8vo limp

Oedipus Tyrannus, Philoctetes. New and Revised Edition, 2s. each.

Oedipus Coloneus, Antigone, 1s 9d. each

Ajax, Electra, Trachiniae, 2s. each.

— *Oedipus Rex*: Dindorf's Text, with Notes by the present Bishop of St. David's. Ext fcap 8vo limp, 1s. 6d.

Theocritus (for Schools). With Notes By H. Kynaston, D.D. (late Snow). Third Edition. Extra fcap 8vo. 4s. 6d.

Xenophon. Easy Selections. (for Junior Classes). With a Vocabulary Notes, and Map By J. S. Phillpotts, B.C.L., and C. S. Jeram, M.A. Third Edition. Extra fcap 8vo 3s. 6d.

— *Selections* (for Schools). With Notes and Maps. By J. S. Phillpotts, B.C.L. Fourth Edition. Extra fcap 8vo. 3s. 6d.

— *Anabasis*, Book II. With Notes and Map. By C. S. Jeram, M.A. Extra fcap. 8vo. 2s.

— *Cyropaedia*, Books IV and V. With Introduction and Notes by C. Bigg, D.D. Extra fcap 8vo 2s. 6d.

Aristotle's Politics. By W. L. Newman, M.A. [*In preparation.*]

Aristotelian Studies. I. On the Structure of the Seventh Book of the Nicomachean Ethics. By J. C. Wilson, M.A. 1879. Medium 8vo. stiff, 5s.

Demosthenes and Aeschines. The Orations of Demosthenes and Aeschines on the Crown. With Introductory Essays and Notes. By G. A. Simcox, M.A., and W. H. Simcox, M.A. 1872. 8vo. 12s.

Geldart (E. M., B.A.). The Modern Greek Language in its relation to Ancient Greek. Extra fcap. 8vo. 4s. 6d.

Hicks (E. L., M.A.). A Manual of Greek Historical Inscriptions. Demy 8vo. 10s. 6d.

Homer. Odyssey, Books I–XII. Edited with English Notes, Appendices, etc By W. W. Merry, M.A., and the late James Riddell, M.A. 1876. Demy 8vo. 16s.

— *A Grammar of the Homeric Dialect.* By D. B. Monro, M.A. Demy 8vo. 10s. 6d.

Sophocles. The Plays and Fragments. With English Notes and Introductions, by Lewis Campbell, M.A. 2 vols.

Vol I Oedipus Tyrannus Oedipus Coloneus Antigone. Second Edition 1879. 8vo 16s

Vol II Ajax. Electra Trachiniae. Philoctetes Fragments. 1881 8vo. 16s.

Sophocles. The Text of the Seven Plays. By the same Editor. Extra fcap. 8vo 4s. 6d

IV. FRENCH AND ITALIAN.

Brachet's Etymological Dictionary of the French Language. with a Preface on the Principles of French Etymology. Translated into English by G. W. Kitchin, D.D. Third Edition. Crown 8vo 7s. 6d

— *Historical Grammar of the French Language.* Translated into English by G. W. Kitchin, D.D. Fourth Edition Extra fcap. 8vo 3s. 6d

Works by GEORGE SAINTSBURY, M.A.

Primer of French Literature. Extra fcap. 8vo. 2s.

Short History of French Literature. Crown 8vo. 10s. 6d.

Specimens of French Literature, from Villon to Hugo. Crown 8vo. 9s.

Corneille's Horace. Edited, with Introduction and Notes, by George Saintsbury, M.A. Extra fcap. 8vo. 2s. 6d.

Molière's Les Précieuses Ridicules. Edited, with Introduction and Notes, by Andrew Lang, M.A. Extra fcap. 8vo. 1s. 6d.

Voltaire's Mérope. Edited, with Introduction and Notes, by George Saintsbury. Extra fcap. 8vo cloth, 2s. *Just Published*

Beaumarchais' Le Barbier de Séville. Edited, with Introduction and Notes, by Austin Dobson. Extra fcap. 8vo. 2s. 6d.

Musset's On ne badine pas avec l'Amour, and Fantasio. Edited, with Prolegomena, Notes, etc., by Walter Herries Pollock. Extra fcap. 8vo. 2s.

Quinet's Lettres à sa Mère. Selected and edited by George Saintsbury. Extra fcap. 8vo cloth, 2s. *Just Published.*

Sainte-Beuve. Selections from the Causeries du Lundi. Edited by George Saintsbury. *In the Press.*

L'Éloquence de la Chaire et de la Tribune Françaises. Edited by Paul Blouet, B.A. (Univ. Gallie.). Vol I. French Sacred Oratory Extra fcap. 8vo 2s. 6d.

Edited by GUSTAVE MASSON, B.A.

Corneille's Cinna, and *Molière's Les Femmes Savantes.* With Introduction and Notes. Extra fcap 8vo. 2s. 6d.

Louis XIV and his Contemporaries; as described in Extracts from the best Memoirs of the Seventeenth Century With English Notes, Genealogical Tables, &c. Extra fcap. 8vo. 2s. 6d.

Maistre, Xavier de. Voyage autour de ma Chambre. Ourika, by *Madame de Duras*, *La Dot de Suzette*, by *Ficvée*, *Les Jumeaux de l'Hôtel Corneille*, by *Edmond About*, *Mésaventures d'un Écolier*, by *Rodolphe Topffer*. Second Edition. Extra fcap. 8vo 2s. 6d.

Molière's Les Fourberies de Scapin. With Voltaire's Life of Molière. Extra fcap. 8vo. stiff covers, 1s. 6d.

Molière's Les Fourberies de Scapin, and *Racine's Athalie.* With Voltaire's Life of Molière. Extra fcap. 8vo. 2s. 6d.

Racine's Andromaque, and *Corneille's Le Menteur.* With Louis Racine's Life of his Father. Extra fcap 8vo. 2s. 6d.

Regnard's Le Foueur, and *Brueys and Palaprat's Le Grondeur.* Extra fcap. 8vo. 2s. 6d.

Sévigné, Madame de, and her chief Contemporaries, Selections from the Correspondence of. Intended more especially for Girls' Schools Extra fcap. 8vo 3s.

Dante. Selections from the Inferno. With Introduction and Notes. By H. B. Cotterill, B.A. Extra fcap 8vo 4s. 6d.

Tasso. La Gerusalemme Liberata. Cantos i, ii. With Introduction and Notes. By the same Editor. Extra fcap. 8vo. 2s. 6d.

V. GERMAN.

GERMAN COURSE. By HERMANN LANGE.

The Germans at Home; a Practical Introduction to German Conversation, with an Appendix containing the Essentials of German Grammar. Second Edition. 8vo. 2s. 6d.

The German Manual; a German Grammar, Reading Book, and a Handbook of German Conversation. 8vo. 7s. 6d.

Grammar of the German Language. 8vo. 3s. 6d.

This 'Grammar' is a reprint of the Grammar contained in 'The German Manual,' and, in this separate form, is intended for the use of Students who wish to make themselves acquainted with German Grammar chiefly for the purpose of being able to read German books

German Composition; A Theoretical and Practical Guide to the Art of Translating English Prose into German. 8vo. 4s. 6d.

Lessing's Laokoon. With Introduction, English Notes, etc.
By A. Hamann, Phil. Doc., M.A. Extra fcap. 8vo. 4s. 6d.

Schiller's Wilhelm Tell. Translated into English Verse by
E. Massie, M.A. Extra fcap. 8vo. 5s.

Also, Edited by C. A. BUCHHEIM, Phil. Doc.

Goethe's Egmont. With a Life of Goethe, &c. Third Edition.
Extra fcap. 8vo. 3s.

— *Iphigenie auf Tauris.* A Drama. With a Critical Introduction and Notes. Second Edition. Extra fcap. 8vo. 3s.

Heine's Prosa, being Selections from his Prose Works. With English Notes, etc. Extra fcap. 8vo. 4s. 6d.

Lessing's Minna von Barnhelm. A Comedy. With a Life of Lessing, Critical Analysis, Complete Commentary, &c. Fourth Edition.
Extra fcap. 8vo. 3s. 6d.

— *Nathan der Weise.* With Introduction, Notes, etc.
Extra fcap. 8vo. 4s. 6d.

Schiller's Historische Skizzen; Egmont's Leben und Tod, and Belagerung von Antwerpen. Second Edition. Extra fcap. 8vo. 2s. 6d.

— *Wilhelm Tell.* With a Life of Schiller; an historical and critical Introduction, Arguments, and a complete Commentary, and Map. Sixth Edition. Extra fcap. 8vo. 3s. 6d.

— *Wilhelm Tell.* School Edition. With Map. Extra fcap. 8vo. 2s.

Halm's Griseldis. In Preparation.

Modern German Reader. A Graduated Collection of Prose Extracts from Modern German writers.—

Part I. With English Notes, a Grammatical Appendix, and a complete Vocabulary. Fourth Edition. Extra fcap. 8vo. 2s. 6d.

Parts II and III in Preparation.

VI. MATHEMATICS, PHYSICAL SCIENCE, &c.

By LEWIS HENSLEY, M.A.

Figures made Easy: a first Arithmetic Book. (Introductory to 'The Scholar's Arithmetic.') Crown 8vo. 6d.

Answers to the Examples in Figures made Easy, together with two thousand additional Examples formed from the Tables in the same, with Answers. Crown 8vo. 1s

The Scholar's Arithmetic: with Answers to the Examples. Crown 8vo. 4s 6d

The Scholar's Algebra. An Introductory work on Algebra. Crown 8vo. 4s 6d.

Baynes (R. E., M.A.). *Lessons on Thermodynamics*. 1878. Crown 8vo. 7s 6d.

Chambers (G. F., F.R.A.S.). *A Handbook of Descriptive Astronomy*. Third Edition 1877. Demy 8vo. 28s.

Clarke (Col. A. R., C.B., R.E.). *Geodesy*. 1880. 8vo. 12s. 6d.

Donkin (W. F., M.A., F.R.S.). *Acoustics*. 1870. Crown 8vo. 7s. 6d.

Galton (Douglas, C.B., F.R.S.). *The Construction of Healthy Dwellings*, namely Houses, Hospitals, Barracks, Asylums, &c Demy 8vo. 10s 6d

Hamilton (R. G. C.), and J. Ball. *Book-keeping*. New and enlarged Edition. Extra fcap. 8vo. lump cloth, 2s.

Harcourt (A. G. Vernon, M.A.), and H. G. Madan, M.A. *Exercises in Practical Chemistry* Vol I. Elementary Exercises. Third Edition. Crown 8vo. 9s

Maclaren (Archibald). *A System of Physical Education*: Theoretical and Practical. Extra fcap. 8vo. 7s. 6d.

Madan (H. G., M.A.). *Tables of Qualitative Analysis*. Large 4to paper, 4s 6d

Maxwell (J. Clerk, M.A., F.R.S.). *A Treatise on Electricity and Magnetism*. Second Edition. 2 vols. Demy 8vo 1l 11s 6d

— *An Elementary Treatise on Electricity*. Edited by William Garnett, M.A. Demy 8vo. 7s. 6d.

- Minchin (G. M., M.A.). A Treatise on Statics.* Third Edition, Corrected and Enlarged. Vol. I. *Equilibrium of Coplanar Forces.* 8vo. 9s. *Just Published.* Vol. II. *In the Press.*
- *Uniplanar Kinematics of Solids and Fluids.* Crown 8vo. 7s 6d.
- Rolleston (G., M.D., F.R.S.). Forms of Animal Life.* Illustrated by Descriptions and Drawings of Dissections. A New Edition in the Press.
- Smyth. A Cycle of Celestial Objects.* Observed, Reduced, and Discussed by Admiral W. H. Smyth, R. N. Revised, condensed, and greatly enlarged by G. F. Chambers, F.R.A.S. 1881. 8vo. *Price reduced to 12s*
- Stewart (Balfour, LL.D., F.R.S.). A Treatise on Heat,* with numerous Woodcuts and Diagrams. Fourth Edition 1881. Extra fcap. 8vo 7s. 6d
- Story-Maskelyne (M. H. N., M.A.). Crystallography.* In the Press.
- Vernon-Harcourt (L. F., M.A.). A Treatise on Rivers and Canals,* relating to the Control and Improvement of Rivers, and the Design, Construction, and Development of Canals. 2 vols. (Vol. I, Text. Vol. II, Plates.) 8vo. 21s.
- *Harbours and Docks,* their Physical Features, History, Construction, Equipment, and Maintenance; with Statistics as to their Commercial Development. 2 vols. 8vo. 25s
- Watson (H. W., M.A.). A Treatise on the Kinetic Theory of Gases.* 1876. 8vo. 3s 6d.
- Watson (H. W., M.A.), and S. H. Burbury, M.A. A Treatise on the Application of Generalised Coordinates to the Kinetics of a Material System.* 1879 8vo 6s.
- Williamson (A. W., Phil. Doc., F.R.S.). Chemistry for Students.* A new Edition, with Solutions. 1873. Extra fcap. 8vo. 8s. 6d.

VII. HISTORY.

- Finlay (George, LL.D.). A History of Greece* from its Conquest by the Romans to the present time, B.C. 146 to A.D. 1864. A new Edition, revised throughout, and in part re-written, with considerable additions, by the Author, and edited by H. F. Tozer, M.A. 1877. 7 vols. 8vo. 3l. 10s.
- Freeman (E.A., D.C.L.). A Short History of the Norman Conquest of England.* Second Edition. Extra fcap. 8vo. 2s. 6d
- *A History of Greece.* In preparation.
- George (H. B., M.A.). Genealogical Tables illustrative of Modern History.* Second Edition, Revised and Enlarged. Small 4to. 12s.

Hodgkin (T.). Italy and her Invaders, A.D. 376-476. Illustrated with Plates and Maps 2 vols 8vo 1*l.* 12*s*

Vol III. *The Ostrogothic Invasion*, and

Vol IV *The Imperial Restoration*, in the Press

Kitchin (G. W., D.D.). A History of France. With numerous Maps, Plans, and Tables In Three Volumes. 1873-77. Crown 8vo each 10*s* 6*d*

Vol. 1. Second Edition Down to the Year 1453

Vol. 2 From 1453-1624

Vol. 3. From 1624-1793.

Payne (E. F., M.A.). A History of the United States of America. In the Press.

Ranke (L. von). A History of England, principally in the Seventeenth Century Translated by Resident Members of the University of Oxford, under the superintendence of G. W. Kitchin, D.D., and C. W. Boase, M.A. 1875. 6 vols. 8vo 3*l.* 3*s*.

Rawlinson (George, M.A.). A Manual of Ancient History. Second Edition. Demy 8vo. 14*s*.

Select Charters and other Illustrations of English Constitutional History, from the Earliest Times to the Reign of Edward I. Arranged and edited by W. Stubbs, D.D. Fifth Edition. 1883 Crown 8vo 8*s* 6*d*.

Stubbs (W., D.D.). The Constitutional History of England, in its Origin and Development. Library Edition. 3 vols. demy 8vo 2*l.* 8*s*.

Also in 3 vols. crown 8vo price 12*s* each

Wellesley. A Selection from the Despatches, Treaties, and other Papers of the Marquess Wellesley, K.G., during his Government of India. Edited by S. J. Owen, M.A. 1877. 8vo. 1*l.* 4*s*

Wellington. A Selection from the Despatches, Treaties, and other Papers relating to India of Field-Marshal the Duke of Wellington, K.G. Edited by S. J. Owen, M.A. 1880. 8vo. 24*s*.

A History of British India. By S. J. Owen, M.A., Reader in Indian History in the University of Oxford. In preparation

VIII. LAW.

Alberici Gentilis, I.C.D., I.C. Professoris Regii, De Iure Belli Libri Tres. Editio Thomas Erskine Holland, I.C.D. 1877. Small 4to. half morocco. 21*s*.

Anson (Sir William R., Bart., D.C.L.). Principles of the English Law of Contract, and of Agency in its Relation to Contract Second Edition. Demy 8vo 10*s* 6*d*.

Bentham (Jeremy). An Introduction to the Principles of Morals and Legislation. Crown 8vo. 6*s*. 6*d*.

Digby (Kenelm E., M.A.). An Introduction to the History of the Law of Real Property. Third Edition. Demy 8vo 10*s*. 6*d*.

Gaii Institutionum Juris Civilis Commentarii Quattuor; or, Elements of Roman Law by Gaius With a Translation and Commentary by Edward Poste, M.A. Second Edition. 1875. 8vo. 18s.

Hall (W. E., M.A.). International Law. Second Edition. Demy 8vo 21s.

Holland (T. E., D.C.L.). The Elements of Jurisprudence. Second Edition. Demy 8vo. 10s 6d.

— *The European Concert in the Eastern Question*, a Collection of Treaties and other Public Acts Edited, with Introductions and Notes, by Thomas Erskine Holland, D.C.L. 8vo 12s 6d. *Just Published.*

Imperatoris Iustiniani Institutionum Libri Quattuor; with Introductions, Commentary, Excursus and Translation. By J. B. Moyle, B.C.L., M.A. 2 vols. Demy 8vo 21s.

Iustinian, The Institutes of, edited as a recension of the Institutes of Gaius, by Thomas Erskine Holland, D.C.L. Second Edition, 1881. Extra fcap 8vo 5s.

Iustinian, Select Titles from the Digest of. By T. E. Holland, D.C.L., and C. L. Shadwell, B.C.L. 8vo. 14s.

Also sold in Parts, in paper covers, as follows:—

Part I. Introductory Titles 2s. 6d. Part II. Family Law. 1s.
Part III. Property Law. 2s. 6d. Part IV. Law of Obligations (No 1). 3s. 6d.
Part IV. Law of Obligations (No. 2). 4s. 6d.

Markby (W., M.A.). Elements of Law considered with reference to Principles of General Jurisprudence. Third Edition. Demy 8vo. 12s. 6d.

Twiss (Sir Travers, D.C.L.). The Law of Nations considered as Independent Political Communities.

Part I. On the Rights and Duties of Nations in time of Peace. A new Edition, Revised and Enlarged 1884. Demy 8vo. 15s.

Part II. On the Rights and Duties of Nations in Time of War. Second Edition Revised. 1875. Demy 8vo. 21s.

IX. MENTAL AND MORAL PHILOSOPHY, &c.

Bacon's Novum Organum. Edited, with English Notes, by G. W. Kitchin, D.D. 1855. 8vo 9s. 6d.

— Translated by G. W. Kitchin, D.D. 1855. 8vo. 9s. 6d.

Berkeley. The Works of George Berkeley, D.D., formerly Bishop of Cloyne; including many of his writings hitherto unpublished With Prefaces, Annotations, and an Account of his Life and Philosophy, by Alexander Campbell Fraser, M.A. 4 vols. 1871. 8vo. 2l. 18s.

The Life, Letters, &c. 1 vol. 16s.

Berkeley, Selections from. With an Introduction and Notes. For the use of Students in the Universities. By Alexander Campbell Fraser, LL.D. Second Edition. Crown 8vo. 7s. 6d.

Fowler (T., M.A.). The Elements of Deductive Logic, designed mainly for the use of Junior Students in the Universities. Eighth Edition, with a Collection of Examples. Extra fcap 8vo 3s 6d

— *The Elements of Inductive Logic*, designed mainly for the use of Students in the Universities. Fourth Edition. Extra fcap. 8vo 6s.

Edited by T. FOWLER, M.A.

Bacon. Novum Organum. With Introduction, Notes, &c. 1878. 8vo 14s

Locke's Conduct of the Understanding. Second Edition. Extra fcap. 8vo. 2s.

Green (T. H., M.A.). Prolegomena to Ethics. Edited by A. C. Bradley, M.A. Demy 8vo. 12s 6d

Hegel. The Logic of Hegel; translated from the Encyclopaedia of the Philosophical Sciences. With Prolegomena by William Wallace, M.A. 1874. 8vo. 14s

Lotze's Logic, in Three Books; of Thought, of Investigation, and of Knowledge. English Translation, Edited by B. Bosanquet, M.A., Fellow of University College, Oxford. 8vo cloth, 12s. 6d.

— *Metaphysic*, in Three Books; Ontology, Cosmology, and Psychology. English Translation; Edited by B. Bosanquet, M.A., Fellow of University College, Oxford. 8vo cloth, 12s 6d

Martineau (James, D.D.) Types of Ethical Theory. 2 vols. 8vo 24s

Rogers (J. E. Thorold, M.A.). A Manual of Political Economy, for the use of Schools. Third Edition. Extra fcap. 8vo. 4s 6d

Smith's Wealth of Nations. A new Edition, with Notes, by J. E. Thorold Rogers, M.A. 2 vols 8vo. 1880 21s

X. ART, &c.

Hullah (John). The Cultivation of the Speaking Voice. Second Edition. Extra fcap 8vo 2s. 6d.

Onseley (Sir F. A. Gore, Bart.). A Treatise on Harmony. Third Edition. 4to. 10s.

— *A Treatise on Counterpoint, Canon, and Fugue*, based upon that of Cherubini. Second Edition. 4to. 16s.

— *A Treatise on Musical Form and General Composition.* 4to. 10s.

Robinson (J. C., F.S.A.). A Critical Account of the Drawings by Michel Angelo and Raffaello in the University Galleries, Oxford. 1870 Crown 8vo. 4s.

Ruskin (John, M.A.). A Course of Lectures on Art, delivered before the University of Oxford in Hilary Term, 1870. 8vo. 6s.

Troutbeck (J., M.A.) and R. F. Dale, M.A. A Music Primer (for Schools). Second Edition. Crown 8vo. 1s. 6d.

Tyrwhitt (R. St. J., M.A.). A Handbook of Pictorial Art. With coloured Illustrations, Photographs, and a chapter on Perspective by A. Macdonald. Second Edition. 1875. 8vo. half morocco, 18s.

Vaux (W. S. W., M.A., F.R.S.). Catalogue of the Castellani Collection of Antiquities in the University Galleries, Oxford. Crown 8vo. stiff cover, 1s.

The Oxford Bible for Teachers, containing supplementary HELPS TO THE STUDY OF THE BIBLE, including Summaries of the several Books, with copious Explanatory Notes and Tables illustrative of Scripture History and the characteristics of Bible Lands; with a complete Index of Subjects, a Concordance, a Dictionary of Proper Names, and a series of Maps. Prices in various sizes and bindings from 3s. to 2l. 5s.

Helps to the Study of the Bible, taken from the OXFORD BIBLE for TEACHERS, comprising Summaries of the several Books, with copious Explanatory Notes and Tables illustrative of Scripture History and the Characteristics of Bible Lands; with a complete Index of Subjects, a Concordance, a Dictionary of Proper Names, and a series of Maps. Crown 8vo. cloth, 3s. 6d.; 16mo. cloth, 1s.

LONDON: HENRY FROWDE,
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER,
OXFORD: CLARENDON PRESS DEPOSITORY,
116 HIGH STREET.

The DELEGATES OF THE PRESS invite suggestions and advice from all persons interested in education; and will be thankful for hints, &c. addressed to the SECRETARY TO THE DELEGATES, Clarendon Press, Oxford.

